

# WORLD COUNCIL OF CHURCHES

Central Committee

Minutes of the Thirty-Fourth Meeting

Geneva, Switzerland

19-28 July 1982



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of the World Council of Churches**

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## FOREWORD

The thirty-fourth meeting of the Central Committee of the World Council of Churches was held in Geneva, Switzerland, at the Ecumenical Centre, 19-28 July 1982.


Worship during the meeting was arranged by a staff committee under the leadership of Dr Link. The opening and closing services were held in the chapel of the Ecumenical Centre. A half-hour worship period was also held in the chapel each morning. These daily services, prepared and led by members of the Central Committee and the various staff regional task forces, were designed around the four sub-themes of the Sixth Assembly. The Rev. Dr Dieter Trautwein, Moderator of the Assembly Worship Committee, and Mr Len Lythgoe, of the planning group in Vancouver, organized hymn singing in the chapel during the lunch breaks. This was followed by a time of quiet meditation in preparation for the afternoon sessions. On Sunday, 25 July, participants shared in the worship of local parishes.

During the Central Committee meeting a number of regional meetings, meetings of confessional and national groups, and a women's meeting took place.

On Thursday, 22 July, the Ecumenical Staff Association invited all participants to a Swiss evening in the grounds of the Centre.

The closing service was followed by a buffet supper in the cafeteria.

The chairing of the meeting was shared by Archbishop Scott with Ms Jean Skuse.



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## OPENING ACTIONS

### I. Opening worship

The opening service of worship, led by members of the Orthodox Task Force, was held in the chapel of the Ecumenical Centre at 8.30 a.m. on Monday, 19 July. The preacher was His Eminence Metropolitan Antonie.

### II. Call to order

The meeting of the Central Committee was called to order by the Moderator, the Most Rev. Edward W. Scott, at 10.15 a.m. on Monday, 19 July.

### III. Roll call

The General Secretary called the roll of those present (Appendix I) and presented apologies for absence, including those from His Holiness Iliya II, who was ill, and His Holiness Karekin II, who was unable to leave Lebanon.

The seating of substitutes as follows was **approved**:

Prof. John Deschner for Bishop Emerito P. Nacpil  
Ms Theresa Hoover for Ms Jan Love (from 27 July)  
Rev. Dr Robert W. Huston for Bishop James Ault  
Archbishop Makarios for Bishop Paulos  
Metropolitan Dr Alexander Mar Thoma for Dr M. M. Thomas  
Rev. Canon Martin Reardon for Bishop Kenneth Woollcombe  
Mr Enilson Rocha Souza for Pastor Manoel de Mello  
Ms Margaret Sonnenday for Mr John Brademas  
Rev. Carl Traaen for Bishop Per Lønning (from 10.30 a.m., 28 July)  
Rev. William Weiler for Bishop John M. Allin (from noon, 28 July)  
Bishop Norvan Zakarian for Bishop Arsen Berberian

### IV. Election of new member

The General Secretary referred to the death of Bishop Samuel of Egypt who had been killed at the time of the assassination of President Sadat. It was



**agreed** that Bishop Athanasios, Coptic Orthodox Church, should become a member of the Central Committee in place of Bishop Samuel.

## **V. Minutes**

The minutes of the meeting held in Dresden, German Democratic Republic, 16-26 August 1981, were **approved** as circulated.

## **VI. Timetable and agenda**

The General Secretary presented the proposed timetable and agenda, which were **approved**.

## **VII. Presentation of Central Committee programme**

The General Secretary outlined the flow of the Central Committee meeting and the work to be done in plenary sessions, in Issue groups and in Unit Committees. As proposed at Dresden, special time would be given for the discussion of the reports of the Moderator and General Secretary.

He also introduced some of the public issues to be discussed and indicated matters on which the Central Committee might wish to make statements. The Executive Committee had proposed that three issues be brought to the Central Committee through the Unit II Committee: issues related to disarmament, extra-judicial executions, and the situation in Lebanon. It was **agreed** to refer these matters to the Unit II Committee.

## **VIII. Greetings**

The Moderator conveyed a message of welcome and good wishes to the Central Committee from the Swiss Protestant Church Federation.

# **APPLICATIONS FOR MEMBERSHIP AND AFFILIATION**

## **I. Applications for membership**

The General Secretary presented recommendations from the Executive Committee regarding applications for membership and asked that they be referred to the Committee on the General Secretariat. This was **agreed**.

At a later session, on the recommendation of the Committee on the General Secretariat, the Central Committee **agreed** to receive the Orthodox Church of

Finland, the Methodist Church in India, the Methodist Church in Samoa and the Joint Board of the Moravian Church in Tanzania as full member churches of the WCC, provided that in the course of the next six months objection was not received from more than one-third of the member churches.

## **II. Requests for affiliation**

On the recommendation of the Committee on the General Secretariat, the Central Committee **agreed** to recognize the Sierra Leone United Christian Council, and the Council of Churches in Namibia as associate councils of the WCC.

## **REPORTS OF THE MODERATOR AND GENERAL SECRETARY**

### **I. Moderator's report \***

The Moderator began by summarizing the main developments and activities of the Council since the last meeting of the Central Committee, including actions taken by the Executive Committee.

He paid tribute to three great supporters of the Council who had died: Bishop Samuel of the Coptic Orthodox Church, whose warm friendship and wisdom would be greatly missed; Mr John P. Taylor, who had served the WCC in the field of visual arts since 1954; and Dr Hans-Jochen Margull, who would be remembered for his work on the missionary structure of the congregation and on dialogue with people of living faiths and ideologies.

The Moderator expressed gratitude to some of the staff who had recently left the service of the Council or would shortly do so: Mr Wesley Kenworthy, Mr Jean Fischer, Mr Wim Schot and the Rev. David Lewis, and he welcomed Mr Patrick Coïdan and Mr Archie Turnbull to their new positions on the staff. He expressed satisfaction that, thanks to the work of the Finance Committee, its two successive moderators and the finance staff, the goal of coming to the Vancouver Assembly in a sound financial position had been virtually achieved. However, continuous effort was needed both to control expenditure and to increase income, particularly undesignated funds.

Among the various conferences and consultations held during the past year, the Moderator highlighted the meeting of the Plenary Commission of Faith and Order, held in Lima in January, which represented a milestone in the

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\* The full text of the Moderator's report appears in *The Ecumenical Review*, Vol. 34, No. 4, October 1982.



Faith and Order movement. Ways must now be found to assist the churches to move towards the goal of visible church unity based on this growing convergence. In November a "Public Hearing on Nuclear Weapons and Disarmament", jointly sponsored by CCIA and Church and Society, had been held in Amsterdam. An important event for many member churches was the "Conference of Religious Workers on Saving the Sacred Gift of Life from Nuclear Catastrophe", organized by the Russian Orthodox Church in Moscow in May. In connection with this concern, he also noted that the General Secretary had presided over a meeting of non-governmental organizations on "Mobilizing Public Opinion for Disarmament" at the United Nations in Geneva and had addressed the UN Special Session on Disarmament in New York in June.

The Executive Committee had reviewed relationships with the Roman Catholic Church and the work of the Joint Working Group, whose present mandate was coming to an end. It would be important to have a new mandate and new guidelines for collaboration after the Vancouver Assembly. The Moderator noted that, by agreement with the Catholic Bishops' Conference of Switzerland, the Pope had not visited the Ecumenical Centre on his one-day visit to international organizations in Geneva, but it was expected that he would do so during his pastoral visit to the churches in Switzerland planned for 1983.

There had been some strong reactions but also strong support for the decision of the Executive Committee in Dresden to terminate relations with three banks because of their major involvement in South Africa. A statement entitled "Ecumenical Considerations on Jewish/Christian Dialogue", based on the guidelines for dialogue approved by Central Committee, had been approved by the Executive Committee. The Committee had also continued to discuss the special questions regarding Orthodox participation in the life of the Council raised at the Sofia consultation; some steps had been taken but much more discussion was required. The Moderator also called attention to the revised guidelines for the acceptance of government funds by the WCC, approved by the Executive Committee in February, and hoped that all churches would take note of these guidelines as they might affect their own contributions and government relations. The Executive Committee had devoted much thought to WCC structures, programmes and working methods and some of the main concerns would be before the Central Committee.

There had been special ecumenical team visits to Turkey in November, to Poland in February, to Israel and Lebanon in June, and a further visit to Lebanon was in progress. In addition to the increasing flow of visits by individuals and groups to the Ecumenical Centre, there had been important visits by a number of church and other leaders, including Patriarch Justin of the Romanian Orthodox Church, the Archbishop of Canterbury, Bishop Lohse

of the Evangelical Church in the Federal Republic of Germany, President Canaan Banana of Zimbabwe and the new Secretary-General of the United Nations, Mr Perez de Cuellar.

In concluding his summary of activities, the Moderator referred briefly to the major study launched by the Communication Department on the whole subject of church and communication, and to a number of special appeals issued by CICARWS.

Turning to preparations for the Assembly, the Moderator drew attention to the final formulation by the Executive Committee of the four sub-themes and eight of the Issues which would be included in the agenda. In addition to the Bible study material on *Images of Life*, which had already been translated into ten languages, three other publications were now available: *Acting in Faith*, the popular report on the work of the WCC since Nairobi; *The Feast of Life*, the report of a theological symposium which reflected on the Assembly theme; and the dossier of papers on the eight Issues. A report of the Orthodox symposium on the theme held in February would be published in *The Ecumenical Review*. The Moderator asked that these materials be widely used in the member churches.

There had also been the special programme of visitation to the member churches, involving staff and members of the various WCC committees and commissions. These visits and the regional meetings for delegates would contribute to the Assembly a rich experience of sharing thoughts about the theme and concerns arising from the common commitment to the ecumenical movement.

With regard to the financial aspect of the Assembly, the Moderator referred to the large number of churches which had not yet made a commitment to Assembly expenses. He encouraged all member churches to meet the request made of them and in particular to accept responsibility for the travel and board of their own delegates. In view of the financial realities of the world and of the Council's emphasis on being in solidarity with the poor, the Canadian host churches had decided to curtail luxury spending and to emphasize the development of personal contacts between Canadians and Assembly delegates.

The Moderator then spoke of the contribution to the Assembly expected from the member churches, delegates, staff, and the host community and what the Assembly could be expected to contribute to these groups. From the member churches he expected careful and critical study of the preparatory material, frank statements about their own concerns and the life of the ecumenical movement, and action to prepare delegates fully to represent their churches and the churches to receive the insights of the Assembly. He expected the Assembly to contribute to the churches challenging material,



help in developing a wider vision of the unity and mission of the church and a sense of mutual support. He hoped the delegates would be involved in ecumenical discussion of the preparatory material and bring a willingness to listen, to challenge and to raise questions and to accept each other. He hoped too that the Assembly would give them a wide-ranging ecumenical experience, involving worship, study and reflecting together ecumenically, and an opportunity to get to know each other as human beings. From the staff he expected an integrated presentation of the work of the Council and infinite patience in helping those attending an Assembly for the first time. The staff had the right to expect the Assembly to take their work seriously and to accept them not just as employees of the Council but as fellow members of the Christian community. From the host community he expected some understanding of the complex nature and needs of the Assembly and openness to allow reflection upon what people see and hear in that community. For the host churches and community the Assembly would be a rare opportunity to be exposed to the life and cultures of people from other countries and he expected the acceptance and challenge of one another which makes growth possible.

The Moderator concluded with some personal reflections on particular areas of concern. We were living in an apocalyptic period of history in which there was much fear, despair and alienation. Faith needed to be deepened and hope was vital but this hope must be all-embracing — bigger than the hopes promised by any political or economic ideology — and it must be a loving hope, founded on God who is love. Here we faced two particular issues in our day which the WCC touched upon in its concern for a just, participatory and sustainable society, and particularly the concern for political ethics, and in its quest for consensus about baptism, eucharist and ministry. The examination of political ethics led to a central concern about the relationship between church and state, between Christ and culture. Every political system and every culture sought to use the church for its own purposes and we all had continually to face the problem of whether our ultimate loyalty was to God or to the state or culture in which we live. One of the great contributions of the ecumenical movement was to provide a context in which we could help each other by challenging each other about the focus of our ultimate loyalty. The same need was reflected in the search for consensus, a search for a new and deeper understanding of the truth, large enough to comprehend the aspects of truth that have been a part of the heritage of each and every church. Living was a pilgrimage which should involve ever-growing understanding of ourselves and of others, and the Christian pilgrimage involved a growing understanding of Jesus Christ as the life of the world. He prayed that the Central Committee meeting and the coming Assembly would be occasions when God's renewing activity would be both experienced by those present and made visible to a world which is searching for renewal and meaning.



## II. General Secretary's report \*

Before presenting his report, Dr Potter thanked all those who had expressed sympathy over the recent death of his mother. He spoke of her devotion to the ecumenical movement and of his own deep debt to her.

The General Secretary reminded the Committee that its task at this last meeting before the Sixth Assembly was to review the mandate given to it by the Nairobi Assembly and to prepare for the Vancouver event. Team visits, through which the member churches would have an opportunity to share their own perceptions of the work of the Council, were in process and the Central Committee would therefore have to be flexible in preparation and leave the Executive Committee meeting in February 1983 to finalize the Assembly programme.

He recalled the vision of the goal and tasks of the ecumenical movement seen by the Uppsala Assembly in 1968 and the Faith and Order meeting in Louvain in 1971, which linked the unity of the church with the unity of humankind, challenging the churches to be involved in the struggle for justice and peace. This had led the present Central Committee in 1976 to identify four major areas of concentration for its work: the expression and communication of our faith in the triune God; the search for a just, participatory and sustainable society; the unity of the church and its relation to the unity of humankind; education and renewal in search of true community.

The work undertaken since then had to be seen in the context of our tempestuous world. The peoples of the world had awakened to a new consciousness of their humanity, nations had been challenged to use the world's natural resources and human achievements in science and technology for the wellbeing of all, the nations through the United Nations had made declarations about human rights and a new international economic and political order. And yet humanity had not been able to move closer in seeking to achieve these goals. It was in the context of wars and conflicts, of the fear of the annihilation of the human race, of the disastrous gap between rich and poor, of the increase of confrontation between the great powers, and the growing atmosphere of fear, helplessness and impending doom that we had to review the ways in which we had kept before us the vision of God's purpose to unite all people and all things in Christ.

This review would be carried out in two ways: the discussion of the eight Issues which indicated how we had tackled the major areas of concentration, and the discussion in the Programme Unit Committees of both the work of the last year and the outline of the official report to the Vancouver Assembly assessing activities in the light of the tasks set at Nairobi and the future tasks

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\* The full text of the General Secretary's report appears in *The Ecumenical Review*, Vol. 34, No. 4, October 1982.

which were emerging. This review would show that the Council had undertaken more activities, held more consultations, established more relationships, produced more publications and undertaken more theological reflection than in any other comparable period in its history.

The General Secretary drew attention to a number of insights received during this period and how they had affected the ecumenical fellowship.

First, we had in many ways been reflecting on and seeking to communicate the reality and hope of the kingdom of God. We had emphasized the primal message of Jesus: "The time is fulfilled and the kingdom of God is at hand; repent and believe the gospel" (Mark 1 : 15). We had evoked that message in the prayer our Lord taught us: "Your kingdom come", and had tried to express it in "giving an account of the hope that is in us" and as "good news to the poor". This prayerful approach to the gospel of the kingdom of God and the recognition that it is addressed to the poor were signs of our perception that we were faced with the conflict between the kingly rule of God and the principalities and powers which seemed to sway our world today. In the face of these destructive powers, expressed through militarism, the violation of human rights, terrorism, oppression and domination, Christians had been compelled to reaffirm in faith and life the kingly rule of God in its righteousness and justice.

In his teaching Jesus said: "Blessed are those who hunger and thirst for righteousness, justice, for they shall be satisfied" (Matt. 5 : 6). What did this mean in biblical thought, Dr Potter asked. In the Old Testament, righteousness was not a juridical concept but was primarily concerned about relationships. God showed that he was righteous by saving, liberating, and his liberating action was to create a fellowship in which the people were free to be themselves through being free to be related to him who had given them the possibilities of a covenant community. God's purpose for his whole creation was revealed in his liberating Israel from oppression and giving them the law which indicated the way of life of the covenant people — a way of life motivated by those qualities which allow all to become fully themselves and fully for each other in love. Those inter-related qualities — peace, salvation, steadfast love, faithfulness, fellowship — could be summed up in the one word, righteousness, which was supremely the inner and the outgoing quality of God the Lord. That was why Jesus said that the main concern of our lives must be to seek God's kingly rule and his righteousness (Matt. 6 : 33). This kingly rule should determine our whole existence and our relations with each other. We should hunger and thirst that all should be included in a community of mutual love and caring.

Jesus came to fulfill all righteousness by proclaiming in word and deed the kingly role of God, calling people to a total reorientation of their existence towards God and his way of righteousness. His ministry was devoted to all who were alienated from that way of life, whether in themselves physically or



spiritually or through the oppression or unconcern of others. He went further. He made a clear distinction between the righteous and the evil, that is between those who seek to promote a just community in which all participate and those who exclude, who ignore or exploit others. In the vision of the final judgment (Matt. 25:31-45), the righteous were those who had made it possible for people to regain their strength and be themselves and who had expressed solidarity with those who were alienated or marginalized. Moreover, what we did and were to these persons, we did and were to Christ himself. Our communion with others was a reflection of our communion with God in Christ. That was life in all its fullness and life which knows no end. That was righteousness. This understanding of righteousness was directly related to the message of the kingdom, but this kingdom was a messianic kingdom, inaugurated through the death, resurrection and ascension of Jesus. The General Secretary quoted a statement on the promise of the kingdom from the report of the Advisory Committee on "The Search for a Just, Participatory and Sustainable Society" (Central Committee, Kingston 1979, Document No. 8, pp. 4, 5). This statement both summed up the theological reflection which had gone on in the Council since Nairobi and also indicated the way in which we were being led to confess our faith today.

This articulation of the message of the kingdom of God had largely guided our work and had also brought about debates and conflicts in the churches, between the churches and the Council, and with the ruling powers in our societies. The debate had been the more acute because this articulation of the faith had been the basis of rigorous analysis of the human situation today in many fields — science and technology; political, ideological, racist, sexist, economic and religious attitudes and manifestations; and not least the attitudes and actions of Christians and the churches themselves.

Secondly, during these years we had put much emphasis on "people". This term had always meant the whole community over against a few, the oppressed over against the oppressors. The message of the messianic kingdom was concerned about the life and destiny of people. We had therefore been forced to listen to the voices of the people, hearing them express their awakened consciousness of their own worth as persons and their longing for justice, peace and true community. This approach was radically different from the tendency of the powerful élite to impose particular ideological, political and economic structures on people. This was one of the points of conflict which we had to face in the ecumenical movement. Many of our churches were dominated by a hierarchical élite who claimed to speak for the people but were themselves captive to traditional and ideological vested interests. Many churches around the world did not reach the vast majority of the people. They needed to be opened up, through a renewed understanding of the gospel of the kingdom of God and his justice, to listen to and be challenged by the people. WCC programmes had sought to do just that, but they had not been particularly welcomed by the churches.



But we had not only been concerned about “people”, but more directly about “the poor”. The articulation of the faith had put the emphasis on good news for the poor — not only those who are deprived materially but also the rich or privileged who are deprived spiritually. Here again we had encountered conflict in the ecumenical movement. The churches had a long history of giving aid but they had hardly addressed themselves to the structures which perpetuate poverty and had generally not been willing to enter into the struggle for justice for the poor. The difficulty of the ecumenical debate had been evident when we had expressed insights about “people’s participation”. Reactions to the study on “The Community of Women and Men in the Church” and to dialogue with people of different faiths and views had shown how timid the churches are in facing these issues.

People’s participation had been linked with the call to the churches to be in solidarity with the poor. If the church was to be the body of Christ continuing his ministry in the world, then they must like Christ have a bias for the poor and address their message to and for the sake of the poor, and in so doing address the rich. Solidarity with the poor in promoting their participation was aimed at enabling them to share with others their riches, their true power. The aim was that we should all be free and open to recognize each other’s gifts and humble enough to receive them in true community where justice and peace reign. These convictions had not been received with too much enthusiasm by the churches. They realized that to take people’s participation and solidarity with the poor seriously meant challenging the political, economic and social structures and they feared that this would divide their congregations. Many church leaders therefore accused the WCC of promoting the politicization of the church and even of fomenting division in and among the churches.

The General Secretary then called attention to the problem of communication between the Council and its member churches, a problem which had existed from the beginning but which was becoming more urgent. The World Council had carried out much of its activities through networks of groups which studied issues or were active in people’s movements struggling for justice, human dignity and peace. But we had come to realize that these networks were often hardly in contact either with each other or with the churches. The WCC had not yet discovered how to work in an inter-related way and to express the wholeness of its work as a sign of the wholeness of the gospel. It had not had a living encounter with the churches through the people who had been involved in its work, nor had its relationships with regional conferences of churches and national councils of churches done much to meet the problem. It was therefore essential to review the Council’s structures, policies and working methods. It was also necessary to address the churches themselves on this matter. During this period there had been some difficult discussions with member churches on the publications, statements and actions of the Council. These discussions had been frustrated by the lack

of dialogue between the churches' institutional bodies and the many active Christian groups witnessing to the gospel in their midst. This raised the issue of "practical ecclesiology", i.e. the nature, shape and methods which would enable Christian communities, in an ecumenical communion of worship and service, to live openly with the problems and struggles of our time in the certainty of God's future for his children in Christ. The Nairobi Assembly had called us to this "costly ecumenism" and we had tried both as churches and as a Council to reach out to each other, but this had often been marked by timidity or anger. This was the most critical issue for the future of the ecumenical movement and of the WCC.

The General Secretary concluded by saying that his address had been in the spirit of the theme of the coming Assembly. The Jesus Christ who frees and unites is he who is the life of the world. Liberation and community are a manifestation of life and find their source in God revealed in Jesus Christ. The message of the kingdom of God is a message of life eternal which God has made available in Jesus Christ. Participation and solidarity are signs of life, for life is never something we can have in isolation. In our divided world, the ecumenical vision is a vision of life in unity. All our work during these years, at the Assembly and in the future is part of our confession of faith that Jesus Christ is indeed the life of the world.

### **III. Response of the Central Committee**

Discussion of the two reports was held over until the following day to allow time for reflection on them.

Many speakers expressed warm appreciation for both the addresses. Archbishop Kirill referred appreciatively to the amazing volume of work carried out in years of constant financial difficulty. These problems had been overcome but the situation should be watched carefully as programmes are developed at Vancouver. Efforts should continue to enable the maximum participation by the churches in the WCC's decision-making. Ms van der Veen sympathized with the General Secretary in the difficulty of communicating with the churches but indicated that it was a difficulty shared by NCCs and even church synods. Bishop Lønning was grateful for the biblical analysis in the address of the General Secretary and for his regular theological reflections. He regretted the absence of self-criticism by the World Council and the Central Committee. He also questioned the concept that the WCC was in some way the "voice of the people" as distinct from church leadership. The people were often more conservative than the leaders. He also asked whether the Council had achieved the promise made at the Nairobi Assembly to stress the spiritual dimension in its programme.

Metropolitan Pankratiy agreed with the main conclusions of the two speeches but regretted that time was not available for more discussion of Orthodox



ecumenical experiences since Nairobi. He had valued the ecumenical visits to Bulgaria and Yugoslavia, the very successful consultation on "Ecumenical Sharing of Resources", and the East European Assembly delegates' conference in Budapest. Dr Jeevaratnam urged that churches in the developing countries should be pressed to support the Assembly financially. He also appealed for the WCC to do more to promote the creation of united churches and said that staff members on visitation should pay more attention to church leadership as distinct from WCC programme interests. He pleaded for the continuation of visits similar to those being used for Assembly preparation. Dr Appel suggested that there was inadequate time to do justice to the reports and discussion should take place in future in smaller groups. He also expressed the opinion that the WCC had placed an unbalanced stress on justice as presented by the General Secretary, with the result that there was a tendency to too much activism in its programme. Real action from Christians was the fruit of faith. Canon Elliott felt that the General Secretary had so closely linked the historical and eschatological perspectives that there was a danger of utopianism. One consequence was too low an opinion of the benefits of law and order. He suggested that justice by itself could be a harsh concept, untrue to the gospel. He also questioned whether the WCC could be set over against the churches as the General Secretary had suggested. Ms Sampath thanked the Moderator for including a reference to the work and conclusions of the Women's Workshop in Nassau. Metropolitan Filaret urged that the reports be studied carefully to help the World Council to be an effective voice of the churches. The Orthodox members appreciated the positive words of the Moderator on their participation. He thanked representatives of the member churches for their contribution to the Moscow "Conference of Religious Workers on Saving the Sacred Gift of Life from Nuclear Catastrophe". He also expressed warm appreciation for the WCC's involvement in the issue of disarmament, especially through the Amsterdam Hearing.

Mr Leite suggested that the claim of WCC members to be churches identified with the poor was still only a theory. Solidarity with the poor was also a question of allowing equality in life and parity in decision-making as distinct from contributing financial support. Bishop Mathews referred to another ecumenical leader who had recently died, namely Bishop Reuben H. Miller, a delegate to the first four Assemblies. He also pointed out that many church leaders had at great cost been faithful to the WCC. He welcomed the continuing emphasis of the General Secretary on the kingdom of God. Prof. Smolik was grateful for the way in which the General Secretary and the Central Committee had taken up social and political ethical issues in the full recognition of their ecclesial character.

In a brief reply, Archbishop Scott thanked those who had provided helpful criticism. He emphasized in reply to Dr Appel that there was often a wrong antithesis between being and doing. He wanted to stress the integration of

both in the concept of becoming. The General Secretary indicated his concern about the impression that there was an antithesis between his report and that of the Moderator, whereas the two were complementary. He also felt that a number of criticisms had concentrated on individual sentences rather than responding to the whole context. He stressed that his concept of justice, clearly expounded on a biblical understanding, was certainly not that referred to by Dr Appel. He had tried clearly and strongly to set forth the kind of programme which the Central Committee had authorized over the years and he had done so as one who had been a pastor among the poorest of the poor in Haiti. He suggested that there was a good deal of evidence of self-criticism by the WCC in the report. While spirituality was not specifically mentioned in this particular report, the involvement of the WCC in spiritual issues and movements in the churches in recent years had certainly been a fulfilment of the Nairobi promise.

Discussion of the General Secretary's report continued in a special hearing arranged on the evening of Monday, 26 July.

Pastor Langhoff, in the context of great appreciation for the report, suggested that the General Secretary's emphasis on righteousness as a relationship was undoubtedly true of the Old Testament and much of the New Testament but questioned whether it was also true of St Paul's teaching. He also asked whether the concept of "the people" in the Bible did not include the oppressors as well as the oppressed. He agreed with the General Secretary that WCC cooperation with various Christian groups was justified but these relationships should not bypass the churches. Bishop Hempel raised the question of who are "the people", "the poor" in a socialist society. He still felt confused as to how to understand the rich and the poor despite the emphasis on spiritual as well as material poverty. What could the church say to people in such a situation? Metropolitan Gregorios thanked the General Secretary for pointing strongly to the kingdom of God as the central focus of the gospel and reminding the Central Committee of the tension between history and eschatology. He also emphasized the importance of the unity of the members of the church universal, past as well as present. He questioned the General Secretary's blaming the church leaders for the lack of communication of the ecumenical message. It was really the media which achieved such communication and we should endeavour to win their support rather than their opposition. He appealed for the WCC to have some sympathy with the problems of church leaders in interpreting its work.

The General Secretary insisted that a heavy responsibility remained with church leaders, who could communicate the ecumenical message in terms of "stories". He suggested that in our ecumenical discussions we had transcended the heresy of equating the kingdom of God and the church. He also pointed out that his concept of the people had in fact been fully explained in biblical terms. He referred to the worldwide reality in the change of attitude



of the poor in no longer tolerating their continued poverty. As a result, the violation of human rights showed the fear of the oppressors that their position might be challenged. It remained that it was difficult for the people's voice to be heard. In authoritarian societies a voice was imposed upon the people whereas our task was to facilitate this expression and listen.

Mr Ashmall suggested that the communication problem was that even church leaders took more notice of the secular press than their official documentation. Also church structures were slow in moving; the Church of Scotland, for example, had approved the PCR programme 12 years after it was launched. He also stressed that we should not be deceived into thinking we could ever get rid of tension in the church. Dr Simatupang emphasized the danger of trying to speak in common terms for the whole world whereas each of us had entered the world community through a different cultural and historical door. In regard to the concept of "the people", he stressed that the people could also exercise a demonic power so that even the people's struggle must be seen as under judgment. Bishop Huebner spoke of the importance of being cautious in our judgments and condemnations and reminded the Committee that in Jesus' image of the judgment all were surprised at the results. Canon Elliott referred to the Irish situation where there was a breakdown of law and order. He warned against the identification of the church with any political party: over-identification was a major danger, perhaps as serious as non-involvement.

In conclusion, the General Secretary spoke of the function of the WCC in drawing churches into a common fellowship but emphasized that if it was to be a reconciling community we had to deal honestly and openly with the issues that divide us. The gospel enabled us to do that. He spoke of his own personal responsibility in this regard. His own history had created a bias in his emphases but he was totally committed to the task of interpreting the gospel of the kingdom of God.

The Moderator thanked the General Secretary and all those who had participated in the discussion. The two reports were referred to the Committee on the General Secretariat.

At a later session, Ms Woolfolk reported that the Committee on the General Secretariat had:

- a) expressed its appreciation for the way in which the Moderator's and General Secretary's reports had reflected some of the wishes expressed by the Dresden meeting. In preparation for the Assembly, the descriptive character and the factual approach of both reports had been very helpful;
- b) noted the considerable evolution that had taken place within the ecumenical movement since the Toronto declaration (1950). It hoped that the two reports would stimulate a reflection on the progress of ecu-

menism. In view of the coming Assembly, it saw the need to pursue a self-critical debate on the prophetic role of the WCC. In many ways, the WCC expressed, of course, the situation and tensions that exist within the member churches. A constant dialogue with them and a mutual challenging would help the WCC to be the service instrument of which the next Assembly should be a major expression;

- c) proposed to the Central Committee to receive with gratitude the reports of the Moderator and the General Secretary. It had expressed the wish that they be distributed widely.

The Central Committee **received** this report and **agreed** to the requests contained in it.

### **TOWARDS VISIBLE CHURCH UNITY: PRESENTATION ON BAPTISM, EUCHARIST AND MINISTRY**

At the request of the Moderator, Dr Lazareth indicated that the purpose of the session was twofold: to share the joy at having come after half a century of discussion to a very important ecumenical convergence, and to seek the guidance of the Central Committee on the process of reception of the report of that convergence.

Prof. Nissiotis, Moderator of the Faith and Order Commission, spoke of the fifty years of discussion of baptism, eucharist and ministry which had resulted in the report before Central Committee. This report should be seen in close relationship with that on the study "Giving Account of the Hope That Is In Us". There could be no common account of hope or common affirmation of the one apostolic faith unless the churches implemented their agreement on these three fundamental issues of ecclesiology. The report on baptism, eucharist and ministry offered a new common starting point for future ecumenical dialogue but a further advance could only be made after the detailed official responses had been received from the churches. The churches were requested to receive the document not as a theological statement of their particular positions but as an instrument of "the faith of the church through the ages". This statement, having been widely accepted, could assist in ecumenical growth towards Christian unity. Without any suggestion of complacency or triumphalism, it was the conviction of the Faith and Order Commission that, under the guidance of the Holy Spirit, the degree of unanimity arrived at was unparalleled in modern Christian history though it related to some of the issues which had been most divisive in the life of the churches.

Dr Lazareth referred to the fact that the churches were asked to undertake a spiritual process of reception of a kind never before envisaged and he



requested the active collaboration of church leaders throughout the world in advancing that process. Common theological affirmations were now available which called for significant ecumenical steps to be taken towards visible church unity in the years ahead. Action was now necessary. He then called upon panel members to speak on different aspects of the report.

Fr Tillard referred to the report not only as the culmination of past discussions but as a step into the future. The churches were discovering how and why the search for the unity of the church was indispensable for the unity of the human race. The problems of humankind were an essential part of the churches' agenda. The report released an ecumenical spirit by guaranteeing its being rooted in the faith received in the church. Full unity of the churches would not be achieved by the agreements in the report but the movement towards unity could not be denied if the report was accepted by the churches. The Holy Spirit was still at work despite our divisions. The report was not just an instrument for ecumenism but also an authentic ecumenical event.

Ms Oduyoye spoke of the report as a kind of miracle. She emphasized, however, that the value of unanimity on such a report would depend upon whether or not it enabled the churches to be truly together in sharing in the life of the world. We were all to be challenged by it and judged by the continued existence of all unjust relations in the world if the report was genuine. She regretted that it had not been possible to say more about the ordination of women but it was important that it had been recognized that the issue did not concern civil rights as such but rather the fundamental implications of baptism for the ministry of the church.

Prof. Deschner referred to the task of interpreting the meaning of the report in the life of the churches at the deepest level of their experience. In dealing with the text, each church needed to ask not merely whether the text agreed with its own faith and practice but whether it could serve as an instrument as it sought greater unity with other Christians. An official response had been requested by December 1984, but this was just a milestone in the even more important spiritual process of receiving the document. It was hoped that each church would experiment with the text in its worship, educational, ethical and spiritual life. In the official response the WCC needed not a "yes" or "no" reply but a response in depth to the result of using the document in the church's own life and relationships. It was recognized that there was no real precedent for such an approach to the churches in WCC history.

Prof. Nissiotis referred to the way in which the official responses of the churches would be recorded, studied and reported to the Faith and Order Commission and the WCC, and hopefully would form the basis of a Fifth World Conference on Faith and Order in approximately 1987.

In the discussion following the presentation, Metropolitan Chrysostomos, along with many others, expressed great satisfaction with what had been pre-

sented. He recognized that some churches might reject the statements of convergence and wondered how rejection would be dealt with by the WCC. Dr Simatupang spoke of the difficulty of bringing the churches to unity as being much greater than unifying separate military forces had been in his experience. Prof. Meyendorff warned of the difference between producing such a statement and creating unity among the churches. He expressed the hope that the statement would constitute a step towards church unity but warned against triumphalism. Metropolitan Parthenios expressed great joy at the fulfilment of fifty years of creative work as expressed in the report. Now we must ensure that the churches really understand what had happened. Mgr Meeking, while admitting that the report marked a historic step, indicated that in the Roman Catholic Church, as doubtless in others, there would be a long process of study, similar to those taking place on reports on bilateral interconfessional discussions, such as the Anglican/Roman Catholic International Commission (ARCIC) report. The process had really begun and would continue, but the baptism, eucharist and ministry report did not end a process but rather created one. Through the Secretariat for Christian Unity, the Roman Catholic Church, which had taken a full part in the Faith and Order study, would do its best to enter fully into the reception process along with the member churches of the WCC. Dr Crow said that from this moment the ecumenical movement would never be the same again. The text should be carefully and fully used at Vancouver. The worship at the Assembly could be one of the ways by which the significance of the report was made clear; it should also be given to all speakers and leaders at Vancouver. The reception of the report in the WCC actually began now, not when official action was taken.

The Moderator thanked the members of the panel.

## **PRESENTATION ON JUSTICE AND SERVICE**

Dr Raiser introduced the plenary session in which reports were presented on four unit-wide programmes: transnational corporations, disarmament and militarism, political ethics and resource sharing. Cooperation around these programmes had led to a growing sense of common purpose in Unit II and, in addition to presenting an account of work in these areas, it was hoped to indicate some of the emerging perspectives and convictions with which the Unit was approaching the Assembly and the following period. Dr Raiser indicated that each programme would be represented by a witness and the responsible staff colleague. Ms Comba, a vice-moderator of the Unit Committee, and himself would represent the common perspective of the Programme Unit. Each programme would be introduced by a brief film-strip, after which Mr Bluck would question the witnesses.



## **I. Programme on Transnational Corporations**

Prof. Reginald Green, asked whether the churches had anything specific to say about TNCs, replied that the ultimate effect of TNCs was on the nature of society, on a system of relationships and therefore on justice. The churches certainly had experience of people who were oppressed, exploited or excluded by TNCs and they presumably had some expertise in the field of justice. The churches were agreed that TNCs were a major power not simply in economics but also in technology and social organization and that their influence was a relevant factor in the studies on militarism and political ethics. There was, however, disagreement about whether TNCs could or could not be made accountable; non-accountable power was demonic.

## **II. Programme on Political Ethics**

Dr Kim Yong Bock spoke of the suffering caused by the violation of human rights and of the growing vision people had of overcoming the demonic forces which oppress them and creating a community of freedom, justice and peace. People's determination to take charge of their own situation was growing. Existing political structures were breaking down and new structures had to be found which would make possible people's participation. The incarnation was the fundamental basis for Christian participation in political processes. The church, as the people of God, must participate in people's suffering and struggles and invite them to participate in the messianic kingdom, of which we already had a foretaste.

## **III. Programme for Disarmament and against Militarism and the Arms Race**

Bishop Toth referred to the continuing arms race which was assuming new and terrifying dimensions. However, people were now more aware of the dangers facing them and that the arms race, whose rationale was national security, had created a world in total insecurity. There was also a grave danger of the notion of national security being used as a means of internal oppression. The struggle against the arms race and the struggle for justice were inter-related. The nuclear arms race had brought an entirely new dimension into the churches' discussion on war and peace. There was an emerging consensus among the churches that nuclear war was totally unacceptable. Opinion with regard to war waged with conventional weapons was more divided but the difference between nuclear and conventional weapons was becoming narrower. Work on the issue of militarism was therefore extremely important.

#### **IV. Programme on Resource Sharing System**

Bishop Athanasios spoke of the development of the concept of resource sharing. As the rich became more aware both of the heritage and gifts of the poor and of their own weaknesses, it was seen that the giving and receiving of charity should give place to the sharing of financial, material and non-material resources and to the sharing of decision-making. This helped to build the unity of the church by bringing people together in mutual respect, understanding and cooperation.

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Ms Comba said that these four programmes had tried to help the churches to be aware of their responsibilities in a world of insecurity and injustice and to understand that injustice, poverty and hunger were largely created by powerful political and business interests. To question such interests aroused opposition. The churches had begun to search for a just, participatory and sustainable society but had too often been discouraged by the difficulties or unwilling to be involved in political action. But it was not possible to avoid involvement: the church was urgently called to work with all its strength for this just society. How could its actions be more sharp and effective?

In the discussion of the presentation, Ms Lädach asked that more attention be given to the question of how women suffer from militarism and to the specific contribution which women could make to the programme for disarmament. Mr Bichkov urged Central Committee members to support the growing movements for peace and disarmament in their own areas. Referring to the question of political ethics, Dr Tolen pointed out that Christians were to be found among both oppressed and oppressors. What did our common affirmation of the same gospel mean in practice? He also doubted whether the WCC was as yet taking seriously the sharing of resources other than money. Prof. Kyaw Than, in expressing gratitude for the presentation, asked how the specialized networks and the institutional churches could be helped to support, rather than confront, each other in dealing with such subjects.

Dr Raiser indicated that the reports would be discussed further in the Unit II Committee.

#### **PRESENTATION ON MISSION AND EVANGELISM**

Dr Nababan introduced the presentation on the document "Mission and Evangelism: an Ecumenical Affirmation", indicating that there would be a short film followed by a panel of speakers and general discussion. He took the opportunity to thank the Central Committee for its support during the period since the last Assembly.



Based on Isaiah 55 : 10-11, the film showed water as a symbol of the gifts of God and lack of water as a symbol of deprivation both physical and spiritual. Water needs human cooperation to be channelled effectively so that its mission may be completed.

In the panel discussion, Bishop Marcos, of the Coptic Orthodox Church, spoke of the responsibility of the church to continue the work started by the apostles on the day of Pentecost. After centuries, much remained to be done in mission and evangelism and in church unity, and the unity was essential if mission and evangelism were to be effective. He believed that a new depth of spirit and a willingness to accept change and sacrifice were needed so that the body of Christ might be truly one.

Mgr Meeking, of the Secretariat for Promoting Christian Unity, referred to the close association of CWME and the Roman Catholic Church which meant that wherever there was a serious discussion of mission it involved all the churches. The paper would be carefully studied by Roman Catholics in many countries. He referred to the excellent expression and the commitment embodied in the section "Good News to the Poor" and said that this coincided with a strong emphasis in the statements of Pope John Paul II. He was grateful that in the chapter on "The Church and its Unity in God's Mission" there was a common understanding that mission is not simply one activity of the church but that the church is itself a function of the mission of God in the world. He suggested that it was necessary to develop the understanding that the passion for unity is a fundamental service of mission. He felt that the experience of the Roman Catholic Church could contribute to the further discussion on "Witness among People of Living Faiths". He appreciated the emphasis that "the call to conversion should begin with the repentance of those who do the calling". He affirmed that there were many points in the document which would be taken up in discussion between CWME and various Roman Catholic orders and organizations.

Bishop Yannoulatos, of the Church of Greece, expressed joy that, particularly since the CWME Conference in Mexico in 1963, there had been tremendous growth in understanding among the Orthodox of the nature of the Protestant theology and practice of mission and the integration with that of much Orthodox thinking. The paper was a result of a real theological and spiritual interconfessional fermentation which should continue. He particularly appreciated that there was full recognition of the missionary significance of the church's own life and especially the eucharist. He hoped that in the future there would be greater recognition of the Orthodox understanding of eschatology, the role of martyrdom and the dynamic significance of each believer's life. He referred to the growth of missionary commitment and programme of Orthodox churches in the last two decades, partly in response to common thinking in the ecumenical movement. The paper was an encouraging sign of the fruitfulness of interconfessional dialogue which challenged

us to great commitment both to the activity of mission and to a clearer embodiment in our corporate life of the content of the gospel, which alone is fruitful in mission. While certain gaps still remained, he felt that the document was a milestone in ecumenical understanding and should be widely studied.

Ms Lois Miller, Overseas Ministries, NCCC/USA, referred to the regrettable fact that the question was now rarely being asked what was distinctive about the life lived by Christians. They were simply expected to live like anyone else. In its description of the evangelistic vocation of the church, however, the affirmation called Christians to a special life-style, both corporately and individually. The affirmation was important because it came from an international, ecumenical body, because of its reminder that the lines dividing the North from the South in the missionary enterprise had disappeared, because it identified Jesus Christ with all humanity, with his bias towards the poor, because of its enriching contributions from the Orthodox churches, and because it would force the affluent churches to recognize that their affluence was often a stumbling block for their Christian witness. This starting point for a discussion of the task of mission and evangelism might convert us so that people will again ask why we live the way we do.

In discussion, Bishop Mathews drew attention to the fact that it was now 21 years since CWME became part of the WCC and suggested that the paper reflected the true maturity of the relationship. The report showed the whole World Council as fully involved in the missionary enterprise. He hoped the preface would be widely used in the churches as a celebration of ecumenical affirmation. Ms van der Veen, while appreciating the report, expressed regret that it did not seem to speak to the European situation, where 1.6 million people, particularly the younger generation, were reputed to be leaving the church each year. She hoped CWME would consider how to assist the churches in integrating the gospel into the cultural situation in which the younger generation was now living. She doubted whether the present emphasis on identification with the poor was sufficient for this need. Mr Buevsky, while valuing many sections of the report, expressed disappointment with that referring to the church's witness in situations where other religions predominate. He spoke of the experience of the church in his own country where there was growing understanding between Christians and members of other religious communities, not only among church leaders but also at congregational level. It was important that Christians be open to the degree of common understanding which they share with people of other faiths since only in such a situation could community be established and the fuller truth of the Christian faith be adequately presented.

Principal Engström expressed particular pleasure in the way in which the panel had revealed the great contributions that had been made by Orthodox and Roman Catholic participants to the ecumenical conversation on mission.



He hoped that the document would be carefully studied in all member churches as a starting point for a new and ecumenical advance in missionary activity around the world. Dr Held, while expressing some concern about ambiguity in the opening passages referring to the relationship between struggling for justice and the kingdom, was convinced that the document answered the frequent criticism that the WCC was only interested in politics and not in evangelism. The report was a strong Christian declaration and should be used as a challenge to the churches to become far more active in the missionary task. He asked for a stronger emphasis on education for mission. Dr Deschner drew attention to the fact that the paper preserved the inevitable Christian tension between the affirmation that salvation was in the name of Christ alone, but that at the same time God was present in activities of many other kinds. In fact it was impossible to resolve the tension between these two fundamental truths and while the World Council must continue to struggle with the issues involved it would be a sign of its maturity and loyalty to the gospel if it resisted the temptation to try to abolish the tension.

Dr Nababan thanked those who had taken part in the discussion and indicated that their comments would be considered in the Committee on Unit I.

## **SIXTH ASSEMBLY**

### **I. Report of the Assembly Preparations Committee**

The report of the Assembly Preparations Committee (APC) was presented by Ms Webb as follows:

Since the Dresden Central Committee, the Assembly Preparations Committee has held two meetings, one in Vancouver, 30 October-2 November 1981 and the second at Bossey, 14-17 May 1982. The report of the Vancouver meeting was presented to the Executive Committee in February and is included in the minutes of that meeting which have already been distributed to members of Central Committee.

As requested by Central Committee, the Executive Committee decided on the wording of the four sub-themes and eight Issues (Appendices III and IV).

This report summarizes the major areas of Assembly planning and the work done since the Executive Committee.

#### **A. *Programme of visitation and consultation***

The process of visitation and consultation is well under way. Seventy ecumenical teams will have visited 90 countries. About 300 persons will have



participated in these team visits including Assembly delegates, members of Central Committee, Commissions and Working Groups, ecumenical networks, as well as staff.

In addition, there have been and will continue to be a number of individual visits by staff and other persons to specific countries, churches and church assemblies, where the concerns of the WCC and the Assembly are being discussed. Youth-to-youth visits have already taken place to eight countries in North America, Latin America and Europe and further visits are planned in a number of Asian countries.

Through this extensive plan, visits will have been made to almost every country in which the WCC has member churches. This programme, which involves extensive planning and staff time for preparation has become already a fruitful contribution to the preparation of the Assembly.

In the overall plan for consultation with the member churches, the following regional meetings for delegates and church representatives have been planned:

13-16 April 1982	Mexico, Latin American Regional meeting (70 participants)
8-12 June 1982	Hungary (Budapest), East-European preparatory meeting
5-12 July 1982	Singapore, Asian Consultation on Assembly Theme (30-35 participants)
1-3 October 1982	Canada (Montreal), briefing meeting for US and Canadian delegates
24-30 October 1982	Japan (Tokyo region), NE Asia sub-regional meeting (30-35 participants)
17-18 November 1982	Trinidad meeting with delegates of the Caribbean region following team visit
27 November- 3 December 1982	Indonesia, ASEAN sub-regional meeting (45 participants)
17-23 January 1983	Sri Lanka, South Asia sub-regional meeting (30 participants)
1-6 February 1983	Austria, Pan-European preparatory meeting
12-17 March 1983	Pacific (Fiji), Pacific regional meeting
April 1983	Panama, Latin American delegates briefing
April 1983	Kenya (Nairobi), African regional meeting

A master timetable of the programme of visitation and consultation as well as other WCC meetings was sent to all member churches and members of the Central Committee.

Careful work has been done by the staff in preparing criteria for the composition of teams, guidelines for programming a visit, for the hosting churches and for briefing of teams. Attention is now being given to the debriefing of

teams and to the sharing of insights and contributions so that the experience of these visits might be an integral part of the preparation of the Assembly.

### *B. Accredited visitors*

Guidelines for the visitors' programme at the Assembly have been developed by an ad hoc group representing the Assembly Preparatory Committees in Vancouver, Toronto, New York and Geneva, and have been approved by the Assembly Preparations Committee. Further planning will be done corporatively by the committees in Vancouver, Toronto and New York together with the Geneva staff working group.

### *C. Related events*

The Assembly Preparations Committee has authorized several programmes which will take place simultaneously with the Assembly and whose participants will take part as visitors in the Assembly on certain days.

1. Vancouver School of Theology summer session, with the participation of other theological schools in North America, 17 July-11 August, 150 participants.
2. Renewing our ecumenical life, an Assembly-related educational experience, sponsored by the US Assembly preparatory committee (US Conference and NCCC/USA), 23 July-1 August, at Bellingham, Washington, USA, about 600 participants.
3. Canadian Women's Forum, one week during the Assembly at University Hill Church, Vancouver, 200-300 participants.
4. Theological students' meeting in Vancouver, 150 theological students for each of two weeks.

### *D. Local arrangements*

As reported to the Executive Committee in February, the meeting in Vancouver gave the Committee an excellent opportunity to see the facilities of the University of British Columbia and to meet with the Vancouver Planning Committee. We are confident that the local arrangements are in good hands and we are grateful for all the work being done by the members of the Vancouver Planning Committee and the leadership of its full-time director, the Rev. Gordon How. We are likewise confident that the facilities of the university are excellent for our needs and we are grateful for the cooperation being given by the university authorities.

All participants, except for visitors and some of the press, will be accommodated in two student residences on the university campus. Stewards will be



housed in the Vancouver School of Theology, also on campus. With the exception of one of the residences, all buildings to be used by the Assembly are within a five to ten minute walk of each other. Shuttle bus services will be provided between the university campus and downtown Vancouver for visitors.

Plenary sessions will be held in the War Memorial Gymnasium of the university and meetings of small groups, clusters, issue groups and committees in classroom buildings nearby. Closed circuit and cable TV coverage of plenary sessions will allow these to be seen at different locations on the campus and in the city of Vancouver.

Through the sub-committees of the Vancouver Planning Committee, plans are being made for airport arrangements, local transport, off-campus housing, document production, campus food services and information services. The Vancouver Committee is offering a host programme which will provide home hospitality for participants who wish to come to Vancouver a few days before the Assembly or stay a few days following the Assembly, and we hope that many will take advantage of this generous offer.

Special attention is being given by the Vancouver Committee to media liaison, local publicity and interpretation, and an educational programme for the Vancouver churches. Ecumenical Bible study groups, using *Images of Life* and a programme for Vancouver church leaders are underway. Attention has been given to the participation of local representatives of other faiths and especially to the participation of native people in the Assembly process.

In addition to cooperating on plans for the visitors' programme, the Vancouver Planning Committee is also planning a variety of activities which will be available to the general public as well as to Assembly participants, as noted in the visitors' programme brochure.

We want to record our appreciation also for the work of the Canadian National Coordinating Committee, which is raising C\$400,000 for the work of the Vancouver Planning Committee and other arrangements in Canada. In addition to this support from the Canadian churches, government funding is being sought for particular needs.

#### *E. Pre-Assembly youth event*

The pre-Assembly youth event will be held 17-21 July 1983 on the campus of UBC. It is seen as an important means of enhancing and enriching the participation of young people in the Assembly. The main aims are:

- to prepare youth participants for meaningful and creative participation in the Assembly, individually and collectively;

- to bring together young people's concerns and experience from national, regional and international levels, build a common vision and look for ways to work for justice and unity in the years ahead;
- to provide the opportunity for stewards and delegates to become personally involved in the issues and procedures of the Assembly.

The programme has been built on a proposal by an international preparatory group with reworking by the staff Assembly Youth Task Force, Assembly Staff Working Group, Youth Core Group and Regional Youth Secretaries. The Assembly Preparations Committee accepted the proposed programme subject to young women delegates not having to choose between the Youth and women's pre-Assembly events. It is now proposed to invite the young women delegates to the youth event and have a joint session on 21 July. The young women delegates will then join the women's event on 22 and 23 July.

The programme has been designed to flow through two main sections. The first involves reflection on the ecumenical youth movement, its identity and directions, using the experiences of the last few years and looking ahead to the future. The second section is the orientation and preparation for the Assembly, including priorities for youth in the Issues and the Assembly as a whole; Assembly programme and procedures; strategies for the Assembly; and how to maintain contacts within the Assembly.

The main elements in the programme are:

- worship: short devotions each evening and a major concluding service;
- biblical reflections and discussions on the Assembly sub-themes;
- small groups, clusters and plenaries;
- reflection and discussion on youth in the ecumenical movement;
- regional fair in which each regional group will take responsibility for a stall or stand to reflect the various cultures, traditions, issues and concerns of the region;
- exposure programme to help understand Canadian issues;
- clarification of Assembly issues and procedures;
- discussion of priorities and strategies for youth at the Assembly.

A Vancouver youth planning group is cooperating with the Vancouver Planning Committee and the Youth Sub-unit in respect of the local arrangements.

The event will be a chance to build community and share experiences between young people from all over the world. We hope it will enable the building of a stronger participation by young people in the ecumenical movement in the years ahead.



## *F. Women's participation*

### *1. Pre-Assembly women's meeting*

The pre-Assembly meeting will take place from 21-23 July 1983 at Totem Park residence at the University of British Columbia in Vancouver.

Who will participate? A maximum of 300 participants are expected. The nominations of the churches as of 9 July 1982 include 175 women delegates. More nominations from the churches are expected and the 15% nominations will also increase the final number. Priority will be given to voting delegates. Depending on the response to the invitation, other categories of participants will be invited in the following order: advisers, delegated representatives, observers, guests, journalists.

It was also decided to invite about 30 men from among the delegates and advisers.

The programme will include the following elements: spiritual preparation, sharing of thoughts on the Assembly theme, clarification on the Assembly issues, familiarizing participants with voting procedures, exchanging ideas about the role of women at the Assembly.

Worship and Bible study will concentrate on aspects of the Assembly theme. The information part of the meeting will concentrate on issues and voting procedures. Different methods of work will be used, e.g. role play, audiovisuals, small groups, etc. Similar models for briefing the delegates on voting procedures will be used in both the women's and youth meetings.

Women who are also youth delegates will be invited to the pre-Assembly youth event as well. A joint meeting of the two groups is planned for 21 July and it is hoped that the younger women will join the women's meeting on 22 and 23 July.

A planning group in Vancouver is working in cooperation with the staff task force on women's participation in relation to this meeting.

### *2. Women's space*

Throughout the Assembly it is planned to have a place where women can meet with Canadian women and other participants, and where some programmes on women's concerns can be held as well. A group of women from Vancouver will provide hospitality. The space will be open to all and not exclusively to women.

### *3. Canadian women's forum*

As part of the public programme of the Assembly, some events are being prepared around the women's issues. Canadian women will be especially invited to participate in this part of the programme.



A women's group in Vancouver under the Vancouver Planning Committee is planning this event, as well as the women's space, in close cooperation with the Staff Task Force on Women. It will be an opportunity for the Canadian women to present themselves, but also to learn about the concerns of women from the global community.

### *G. Communication*

Basic resources for interpreting the WCC and its forthcoming Assembly have now been produced and circulated. These cover the Bible studies, theme, Issues and the work of the WCC since Nairobi, two new slide sets, a new 20-minute film, video cassettes, Assembly poster sets and a flier now in its second edition. By the end of the year, apart from materials for the Vancouver event itself, there will also be an illustrated publication on the visitation process, an additional collection of theological reflections on the theme and a volume of Orthodox contributions.

Preparations for the press coverage of the Assembly have focused on a series of briefing sessions and meetings, largely with church-related media, across Canada and the US, and developing networks of communicators who are equipped to interpret (and when necessary defend) the WCC in local contexts. Similar briefing sessions for Western European journalists are planned in the period ahead. Arrangements on the spot in Vancouver are progressing well, both with the Canadian Broadcasting Corporation in their role as host broadcaster, and with the Vancouver Planning Committee whose media liaison person has recently spent three months in Geneva working with the Communication Department.

Application forms for press accreditation have been prepared and translated and are available as from this Central Committee.

The report was referred to the Committee on the General Secretariat.

## **II. Panel presentation on Assembly preparations**

Ms Webb introduced the panel of speakers on the programme of visitation. Dr Traitler reported that 70 teams were going to more than 90 countries; youth-to-youth team visits were also planned. Some 260 people, in addition to staff, were taking part in the visits, and many more would be involved in regional preparatory meetings for delegates.

Mr Leite referred to visits in Latin America and how, like other team members, he had found little knowledge of the WCC at the local level. Prof. Miguez-Bonino spoke of his visit to Britain during the Falkland Islands/Malvinas crisis. Despite the tension, Christians were able to discuss difficult ques-

tions in a spirit of mutual confidence. Ms Zaru had visited Austria and spoke of the different situation in a country where the majority of people are Christian. She had had difficulty in overcoming the stereotype view of European people about various groups in the Middle East. Mr Stober had visited the Gambia and Senegal and referred particularly to the difficulty of communication between the WCC and the churches there and their image of the Council as a donor agency. Ms Skuse spoke as representing churches receiving a team and expressed appreciation of the impact the team members had made on the local congregations. Several members of the panel indicated the value of the fact that team members did not come only from the Geneva staff but from the church fellowship around the world.

Mr Bluck then presented the documents, posters and other visual materials which had been prepared to illustrate the nature of the World Council and its Assembly. Ms Webb expressed the warm appreciation of the Central Committee to all who were involved in preparing for the Assembly, particularly the Vancouver Committee under the leadership of the Rev. Gordon How.

### III. Assembly programme

Ms Webb presented the details of the proposed programme of the Assembly as follows:

#### PROGRAMME DESCRIPTION

##### A. *Plenaries*

1. *Theme and sub-themes*: Five plenaries have been allocated for the presentation of the theme and four sub-themes during the first five days of the Assembly. Further elaboration of their proposed content is set out on pages 35-36.
2. *Three further plenaries* are planned for major presentations:
  - a) on Canada;
  - b) on the Pacific;
  - c) on an urgent world issue to be decided by the Executive Committee in February 1983.
3. *The opening business sessions* are planned as follows:
  - a) after the formal opening and the roll-call, the Moderator's report will be presented in the first session, 25 July;
  - b) the second session to be held on the afternoon of Monday, 25 July, will be for appointment of committees, etc.;



- c) the General Secretary will present his report on Tuesday, 26 July, morning, followed by the first finance report;
- d) the fourth session on 27 July will be reserved for discussion of the above reports.

4. *Reporting sessions:* 12 sessions are allocated to the presentation of reports, beginning Friday, 5 August.

*B. Other groupings (see point D for detailed descriptions)*

- 1. *Small groups*, which meet most days and act as a home base.
- 2. *Clusters*, which are formed from eight small groups and meet only in the first week. Clusters will present their findings at the beginning of the second week.
- 3. *Issue groups*, which begin work in the second week on the eight Issues selected for Assembly discussion.

*C. Other scheduled programme elements*

- 1. *Programme hearings:* Four simultaneous hearings for Units I, II and III and the General Secretariat have been allocated about 2½ hours on Saturday, 6 August. Their main purpose is to enable participants to react to and discuss the official report, *Nairobi to Vancouver*, and articulate any proposals for the future work of the Council within the four areas.
- 2. *Regional meetings:* One session early in the Assembly (26 July) and two sessions towards the close (8 August).
- 3. *Committees:* Details of the Committees to be appointed are set out in paragraph D.4. It should be noted that some committees will need additional time or will need to meet at times outside those allocated.

*D. Work of main groupings*

1. *Small groups*

There will be approximately 65 small groups of about 20 persons per group. The primary function of the small groups is to serve as a “home base”, a centre for fellowship, which will continue throughout the Assembly.

People should be able to find here a place where they can share their reactions to events during the Assembly, and where they can freely voice their concerns as well as their delight at new discoveries — in short, to be among the members of their “family”.

During the first week, the function of the small groups is discussion of the theme and sub-themes. Although each group may give some time to each

sub-theme, fairly early on they should concentrate on one of these. This is necessary in order to join with seven other small groups to form a cluster (see below). Each cluster of eight small groups will concentrate on one sub-theme. Participants will be asked on their registration form to indicate their preference for a sub-theme.

The small groups should be free to follow different approaches to the sub-theme, e.g. Bible study, theological reflection, sharing of contextual and ecclesial experiences, liturgy and prayers, literature, drama, etc.

In the second week, the small groups follow the morning plenary sessions, and provide a natural forum for discussion on the varied matters arising from those plenaries. They may also share what participants have experienced in their Issue groups.

The leadership and the preparation of the leaders of the small groups is of great importance. A manual including guidelines for small group discussion, activities and worship will need to be carefully prepared and sent to the leaders in advance. Leaders will also need careful briefing on arrival in Vancouver. An explanation of the purpose and process of small groups will be included in the *Workbook*.

## 2. *Clusters*

These are a continuation of the work in small groups. Present planning envisages that after their fifth meeting, eight small groups join together to form a "cluster". Based on the anticipated number of small groups (65), there will be eight clusters, each concentrating on one of the sub-themes. There will thus be two clusters for each of the four sub-themes. The clusters will have five sessions, finishing their work on the Saturday night of the first week.

a) The *purpose* of the clusters is to focus the preceding discussion in the small groups on one of the dimensions of the main theme, drawing on the plenary presentation and on biblical reflection. Their discussion should enable the Assembly to make its affirmation on the theme in the light of contemporary challenges, as well as to draw its attention to major concerns which should find their way into the further work of the Assembly and should be addressed by the churches and the World Council of Churches. There is a natural linkage here to the work of the Message Committee.

b) This determines the *method of work*. Each cluster will have a particular sub-theme, but it should explore it in relation to the main theme. The emphasis will have to be on open and shared reflection rather than on producing an agreed report or formulating recommendations. Each cluster should therefore have two reflectors/recorders chosen from the delegates plus an adviser with special expertise for this task.



Clusters will report to the whole Assembly in the second week, thus allowing time for careful and imaginative preparation over the weekend by the cluster reporters in cooperation with the Message Committee. It is envisaged that the Message Committee will share with the Assembly in plenary comments on what they have heard arising from the clusters in relation to the drafting of an Assembly message or statement on the main theme.

### 3. *Issue groups*

These will form the main grouping during the second week of the Assembly. Eight Issue groups are foreseen, with a membership of about 160 persons each. The timetable makes provision for eight meetings, plus one introductory plenary session in which all Issues would be presented to the Assembly.

The *purpose* of the Issue groups is to reflect upon, to appropriate or challenge available analyses and insights on current ecumenical issues which have engaged the churches in the years since Nairobi. In doing this they should:

- a) strive to articulate basic convictions shared among the churches;
- b) identify major differences of opinion;
- c) advise the Assembly on appropriate action to be recommended to the churches and to the WCC.

The *method* of work will vary according to the Issue under consideration. Care needs to be taken to preserve the comprehensive approach adopted in the preparation of the Issue papers already published. Each Issue group should appoint a single drafting committee to be responsible for the preparation of its report.

Equal time should be given during the discussions to analysis of the issue and to considering models of action. The reports should be brief and divided into three parts:

- a) A succinct summary of the state of the discussion; what the churches believe about this Issue; theses; affirmations; basic common convictions (4-5 pages);
- b) what the churches are/could be doing; models (2-3 pages);
- c) some hint of consequences for the WCC and the churches (1-2 pages).

*Preparatory work:* The issue papers, which have already been published for pre-Assembly study, will be the basis for the agenda of the Issue groups at the Assembly, and will be revised for publication in the Assembly *Workbook*. Staff task forces will work on these papers and the methodology of the Issue groups in order to prepare drafts for the end of January.

It is hoped that some of those carrying responsibility for the leadership of Issue groups will be able to participate in the preparation process. The APC

in February will make a final review of the prepared texts for the Issue groups.

#### 4. *Committees*

The business decisions of the Assembly will be prepared in a number of committees. These will be appointed at the second business session upon nomination by the outgoing Executive Committee. With the exception of the Worship Committee and the Press and Broadcasting Committee, all will report back and present their recommendations during the plenary period at the end of the Assembly. The Credentials Committee will report to plenary when appropriate.

About 300 delegates will be sharing in the work of the various committees.

The following committees are envisaged:

a) *Nominations Committee* (about 30 persons)

Proposes names from among the delegates for appointment of the new Central Committee, and submits names for the new Presidium.

b) *Credentials Committee* (about 10 persons)

Recommends action on problems arising from last-minute changes in composition of delegations or any confusion about representation.

c) *Finance Committee* (about 30 persons)

Deals with the finance report, considers the World Council's general financial situation, and recommends any action the Assembly may need to take in this regard.

d) *Programme Guidelines Committee* (about 50 persons)

Proposes formal action on the official report, *Nairobi to Vancouver*; takes careful note of proposals for future programmes that emerge at various points during the Assembly; and recommends general guidelines for the activities of the WCC during the period following the Assembly. The integration of its work with the discussion in Issue groups will have to be considered carefully.

e) Two or three *Policy Reference Committees* (80-90 persons)

One (or two) of the Reference Committee(s) deal(s) with the reports of the Moderator and General Secretary, constitutional matters, applications for membership, issues of relationships with the Roman Catholic Church (Fifth Official Report), and with Christian World Communions and regional ecumenical organizations. The other Reference Committee prepares whatever statements the Assembly may want to make on public affairs/issues.



f) *Worship Committee* (about 15 persons)

Composed of a small number of Assembly delegates and the Preparatory Committee for Assembly Worship, with advisers. Responsible for guiding the Assembly's daily worship life and for the preparation of the closing service.

g) *Message Committee* (about 15 persons)

Composed of persons representative of the clusters (but not the reflectors/recorders), together with some advisers. Responsible for preparing a message/statement formulating the Assembly's response to the main theme and the sub-themes. It may need to meet outside the normal Committee times, in particular after the end of work in the clusters.

h) *Press and Broadcasting Committee* (about 10 persons)

Deals with any problems in the area of the Assembly's relations with the mass media.

i) *Assembly Business Committee* (about 50 persons)

With partly fluctuating membership and meeting outside "Committee" times. Serves as steering committee for the Assembly's work as a whole. Composed of WCC Presidents, Executive Committee members, moderators of clusters, issue groups and committees.

## PRESENTATION OF THEME AND SUB-THEMES

### A. *Guiding principles*

1. There should be two occasions where the main theme is the major focus: (a) the opening worship, where the preacher should be invited to develop the main theme in a meditative way, and (b) the first plenary session, where there should be a strong biblical-theological presentation of the theme.

2. Each sub-theme should be given one plenary session (90 minutes) and these four plenaries should have a similar (though not identical) design, including the following elements, but not necessarily in this order:

- a) a visual, dramatic or audiovisual (but preferably non-verbal) presentation of the sub-theme: up to 10 minutes;
- b) some act of participation by the Assembly — a hymn, recited response, and affirmation (sung or spoken): about 5 minutes;
- c) a presentation(s) by a speaker(s) or evidence given by witnesses on the sub-theme: about 40 minutes;
- d) a reaction(s) to the theological presentation or a theological reflection(s) on the evidence: about 30 minutes;
- e) act of response by the Assembly: about 5 minutes.

3. Both variety and balance should be represented among the presenters (confessions, cultures, regions, female/male, grassroots involvement/church leadership, new faces/ecumenical veterans, etc.).
4. Opportunity should be given in plenary session(s) for reflections by, and dialogue with, representatives of other faiths.
5. There should be coherence and integration between the presentation of the theme and the sub-themes. Furthermore, the development of each sub-theme should have a concrete reference point in a distinctive dimension of the trinitarian faith and life of the church and the world: (a) gift of life — God the Creator, (b) life vs death — God the Incarnate Redeemer, (c) fullness of life — God the life-giving Spirit, (d) life in unity — a eucharist-centred church as sign of the unity of humankind/creation.
6. To provide a series of convincing challenges with contemporary focus, there should be close coordination both within and among the various programmes.

#### *B. Opening worship service*

The preacher at the opening service should address him/herself to the theme in its totality in a tone appropriate to the setting of worship.

#### *C. Main theme*

*Biblical resources:* Col. 1 : 1-3 : 4; John 14

The main theme should be developed by two major speakers followed by responses from persons representing different contexts. Accompanying audiovisual elements of the total presentation should be worked out in cooperation with the United Bible Societies.

The two presentations, of not more than 20 minutes each, should be given by a Protestant and an Orthodox theologian employing both scripture and tradition. The theme's trinitarian depth and cosmic breadth — already introduced by the preacher at the opening worship — should be explored in open-ended fashion as the framework for the sub-theme amplifications.

#### *D. Sub-themes*

##### *1. "Life, a gift of God"*

This sub-theme should be developed in two presentations, of not more than 20 minutes each, employing insights from the modern sciences and biblical faith. The awesome potential for both good and evil in the nurture and destruction of life today should be highlighted.



Other possibilities under consideration include personal testimonies about

- the experience of giving birth;
- the experience of new life in community;
- the experience of reverence for creation;
- the experience of artistic creativity;

as well as a mime representing the receiving of life as a gift and an acclamation by the Assembly.

2. *“Life confronting and overcoming death”*

This sub-theme would be developed in a session that portrays life in opposition to the destructive forces of death in the midst of oppression, poverty, hunger, militarism, threat of war, fear, emotional paralysis and defeat through the witness of persons engaged in such struggles. The development might also include an audiovisual sequence and a theological reflection from a third world perspective on the theme of suffering and the death-overcoming power of the incarnate and risen Christ. All of this would be interwoven with responses and affirmations and other participatory acts by the Assembly.

3. *“Life in its fullness”*

The development of this sub-theme should centre on the gift of eternal life in Christ empowered by the Spirit as a present and future reality. It should make clear that this gift of new life brings the church into solidarity with those who are deprived. In addition to the theological reflection, this sub-theme might be manifested through symbolic offerings, hymns of thanksgiving, and poetic and dramatic anthologies.

4. *“Life in unity”*

This sub-theme comes as the culmination of the theme presentations. It will emphasize the inter-relation of eucharistic, ecclesial and cosmic unity in the incarnate and risen Christ. A brief guided meditation is envisaged on the ikon of the Holy Trinity.

Two major presentations should be followed by a witness to the unifying interdependence of spirituality and engagement within the totality of life in Christ. This would lead to a somewhat lengthier litany that begins to prepare persons for the planned eucharistic celebrations.

#### ASSEMBLY FINANCES

The Assembly Preparations Committee took note of a recommendation from the Executive Committee regarding the budget and funding of the Assembly.

It reviewed the possible causes of over-runs in the budget and requested that staff report in February on ways to keep expenditures within the limit of the total budget approved by Central Committee in 1981.

#### ACCESS FOR HANDICAPPED PERSONS TO THE ASSEMBLY FACILITIES

The matter of ensuring access to the Assembly programme and facilities is of concern to both the Assembly Preparations Committee and the Vancouver Planning Committee. Both groups are committed to doing the most they can to provide access for handicapped participants.

The University of British Columbia (UBC) has made considerable improvements for both its physically and visually handicapped students. Furthermore, UBC has assured the World Council of its willingness to cooperate with particular needs of the Assembly in this regard.

The residences, the plenary hall, the dining rooms, all information and registration centres and buildings where small groups will meet are physically accessible to handicapped persons.

The Vancouver Planning Committee is making arrangements for a number of local handicapped persons to review the on-site facilities to assess particular needs and to plan the provision of volunteer support services to assist handicapped persons.

\* \* \*

In discussion Ambassador Dahlén expressed concern about the structure planned for the Assembly. He suggested that matters of world-shaking importance seemed to have no place in plenary sessions. A way should be found to highlight in plenary session a few of the major issues facing humanity. With the number of meetings planned at the Assembly this should be possible.

Metropolitan Gregorios questioned whether the Assembly needed five sessions devoted to the theme and sub-themes, all of which were likely to be presented in a rather theological way. He suggested six questions which the Assembly should not by-pass: (1) Why is no substantial progress being made towards justice in the world? (2) Why is the possibility of peace diminishing despite the will of millions of people to strengthen it? (3) What is the fundamental evil in the affluent Western way of life? (4) Why has the Christian church been so closed to other cultures? (5) Why is it that although we talk so much about the poor they are never directly represented among us? (6) Why is it that the evangelical churches whose commitment created the ecumenical movement now give the impression that they want to dominate it? He expressed the hope that there could be four or five plenaries to highlight such issues.



Dr Held raised questions about the problem of achieving a method of presenting issues at the Assembly which would result in a genuine response and not a series of impractical resolutions. How could guidelines be established for the future work of the WCC?

Ms Webb responded on behalf of the APC to questions raised and indicated that the matters had been noted and would be further discussed.

The report on the Assembly programme was referred to the Committee on the General Secretariat.

At a later session, Ms Woolfolk reported that the Committee on the General Secretariat had received the documents presented by the Assembly Preparations Committee (report of the APC and Sixth Assembly programme) and expressed its appreciation for the work of that Committee. It offered a number of comments on various aspects of the Committee's report, particularly on the presentation of the theme and sub-themes, on the flow of events at the Assembly, on the participation of Assembly delegates in Assembly plenaries, on the preparation of delegates, and others. These had been passed on directly to the Assembly Preparations Committee.

#### **IV. Report of the Assembly Worship Committee (AWC)**

Ms Webb introduced Dr Dieter Trautwein, Moderator of the Assembly Worship Committee, who presented the report of the AWC. He indicated that his short report would be restricted to the most important results of the AWC's work.

A. Following the recommendation of the WCC Central Committee in Dresden in 1981, the WCC Officers appointed the following persons as members of the AWC:

Dr Dieter Trautwein, Moderator (Lutheran, Federal Republic of Germany)  
Bishop Sotirios of Toronto (Orthodox, Canada)  
Dr Pablo Sosa (Methodist, Argentina)  
Dr Marianne Micks (Episcopalian, USA)  
Dr Alfred Bayiga (Presbyterian, Cameroon)  
Mrs Aruna Gnanadason (Church of South of India, India) .

B. On the basis of the mandate given by the Central Committee meeting at Dresden the AWC tried to integrate a large variety of services and worship into the Assembly process.

C. In doing so, the AWC was greatly helped by a one-week workshop on worship held at Bossey (25-31 March). About 50 persons from most regions of the world and various cultural and confessional backgrounds participated in creative group work mainly on music, liturgical texts, sub-themes and the whole range of life style-symbols-cultures. A considerable quantity of mate-

rials, ideas and recommendations went forward to the AWC. Most of the members of the AWC, together with Mr Len Lythgoe of the Vancouver Preparations Committee, joined the workshop and experienced a great variety of common worship.

D. The first meeting of the AWC took place at Bossey on 1-3 April in the days immediately following the workshop. Together with staff members from the Assembly Task Force on Worship we spent time evaluating the worship experiences of previous WCC assemblies and the recommendations of the workshop. We also received an update on the Assembly by Dr Philip Potter and Rev. William Perkins which helped us to understand better our mandate.

E. One of the main subjects we dealt with was the preparation and production of an Assembly worship book. Meanwhile, in cooperation with the Publications Office of the WCC, the following plans and decisions were made:

1. The Assembly worship book will include prayers, affirmations, litanies, intercessions, poems and other written material relating to the theme and sub-themes. It is intended to use art and graphic forms in it. A small sub-committee of the Assembly Task Force on Worship and AWC members is working on this collection.

2. There will be a selection of short liturgical hymns, canons, acclamations, responses and new hymns relating to the theme, drawn from many regions of the world, as a part of the worship book. A small sub-committee of members of the Assembly Task Force on Worship and the AWC has already started to implement this task. Many items for this book were collected during the workshop. But the number is limited. Therefore:

3. It is very crucial to use *Cantate Domino* as the basic hymn-book at Vancouver. The Publications Office of the WCC has reached an agreement with Bärenreiter-Verlag, Kassel, for a new reprint. An effort is being made to make all the textual corrections in all languages for this reprinting.

F. We were, and are, greatly assisted by Mr Len Lythgoe in establishing contacts with the Vancouver Planning Committee. We have referred many items to him for consideration by our Vancouver colleagues. During the second meeting of the AWC that will be held in Vancouver next September many definite decisions have to be made since the proposal to erect a tent for worship has now been accepted.

G. A list of decisions of AWC is given at the end of this report to show what has already been considered for the Assembly worship life. Some other ideas, which have not been sufficiently developed, are perhaps worth sharing at this point. These are connected with the question of:

- possible events in the tent; and
- the use of signs and symbols.



## H. *Future meetings of the Assembly Worship Committee*

Second meeting this year in Vancouver, 30 August to 3 September. Third meeting in 1983 has been tentatively set for either 28 February-3 March or 9-12 May, in Chambésy, Switzerland.

### I. *Agreed actions of the AWC*

1. The AWC unanimously expressed the wish to have a tent available for a permanent and distinct place for Assembly worship. We are happy that an agreement has been reached meanwhile between UBC and the Vancouver committee.
2. The AWC recommended that a plenary session be dedicated to Bible study on the main theme.
3. The AWC requested that the Worship Committee to be appointed by the Assembly itself at Vancouver should include the members of the present AWC for the sake of continuity. These, together with a group of specially invited advisers, would act as animators so far as the worship life of the Assembly is concerned.
4. The idea of having the "washing of the feet" act as a sign of humility and servanthood during the closing worship service was accepted.
5. New hymns are to be tape-recorded for distribution among Assembly participants in order to familiarize them before coming to Vancouver.
6. The workshop notes on sub-themes were forwarded through the Programme Task Force to the Assembly Preparations Committee. They have been accepted as useful material in shaping the small groups and in designing the Bible studies.
7. The AWC agreed on an order of service for daily worship at Vancouver, which was developed and used during the workshop, including the non-eucharistic breaking of bread rite of the Orthodox tradition. This daily worship was used during the Assembly Preparations Committee meeting and on several occasions at WCC headquarters, and was received favourably.
8. The AWC approved a "preparation service" leading to the eucharistic celebration, provided the text is further developed.
9. The AWC proposed that the order for eucharist developed by the Faith and Order Commission in Lima be celebrated on the occasion of the unrestricted eucharist.
10. The Orthodox Holy Liturgy would be celebrated on Saturday, 6 August 1983, on the Feast of the Transfiguration (according to the Gregorian calendar).
11. Besides the opening and closing services, the eucharistic celebrations and the daily morning worship, to be held in the tent, eucharistic liturgies

according to the practice of various traditions, and other moments of silent prayers and intercessions will be arranged both in the tent and in the chapels available in the UBC compound. Worship elements, such as singing and interceding, will also be central in the plenary hall in connection with Assembly regular work.

12. The collection of liturgical texts from various quarters and from many traditions is to be continued and enriched.

13. Finally the AWC recorded the hope that inclusive language be used during worship.

\* \* \*

The report was referred to the Committee on the General Secretariat. At a later session, Ms Woolfolk reported that the Committee on the General Secretariat had expressed appreciation for the Worship Committee's report. It particularly affirmed the plans to give expression to the various cultural settings and forms of the traditions represented in the member churches while maintaining a style of simplicity in worship.

## **V. Second report of the Assembly Preparations Committee**

At a later session, Ms Webb presented the second report of the Assembly Preparations Committee as follows:

The Assembly Preparations Committee has carefully reviewed the comments and recommendations made by the Committee on the General Secretariat, the Unit Committees and in the plenary discussion in the Central Committee. We submit the following response.

### **A. *Worship***

Suggestions regarding the opening worship of the Assembly and other matters concerning worship have been referred to the Assembly Worship Committee.

### **B. *Participation in debate***

Concern has been expressed that there should be full opportunity for delegates to participate in plenary debate on the themes and sub-themes. After further consideration of this question, the committee resolved that the best way of facilitating such participation from as many delegates as possible was for the debate to begin in the small groups, to continue in the clusters and then to come from the floor of the plenary session. Moderators in the plenary session would be asked to limit the length of speeches and to ensure that speakers from a variety of backgrounds and viewpoints were encouraged to participate.



### C. *Flow of programme*

We were asked to clarify further the relation of the various groupings provided for in the Assembly programme and to indicate the flow between them. The three major groupings are as follows:

1. *Clusters*, which are the coming together of the small groups. In the first week they will focus their discussion on the main theme and the sub-themes. They will present their findings to the plenary in the second week.
2. *Issue groups*: These are the places where members of the Assembly will consider concerns arising from the total work of the World Council of Churches and from the life of member churches since the Nairobi Assembly. Each Issue group has a particular point of entry into such concerns, but will have as the context of its discussion the whole life of the Council and its member churches seen from that point of emphasis.
3. *Hearings*: These are related to the review of specific WCC programmes as they are recorded in the official report, *Nairobi to Vancouver*. They will be grouped in Units I, II, III and the General Secretariat. Here suggestions for the future work of the Council within these four areas will be discussed. Such suggestions will be collated by the Programme Guidelines Committee whose function is to monitor and consider such suggestions and bring recommendations to the Assembly as a whole.

### D. *Peace and disarmament*

Several requests have been received for an emphasis on peace and disarmament at the Assembly. In response, we propose that in addition to the highlighting of this concern already planned in sub-theme 2, and in the Issue group on peace and survival, a special time should be allocated in the programme for some common action for justice and peace by the whole Assembly, which might be joined by people from the Vancouver community. Our suggestion is that this special time should be on the evening of Friday, 5 August and/or Saturday, 6 August, which marks the anniversary of the bombing of Hiroshima. The exact timing of this common action in the programme and the form it will take will need to be more fully discussed in our meeting in February.

### E. *Special issues*

Plans for the three special plenaries — on Canada, on the Pacific and one still to be decided — will also be reviewed at our meeting in February when the final recommendation will be made as to the subject of the third plenary and the order in which they are to be presented. Notice was taken of the request for an emphasis at some point in the Assembly on the question of justice in Southern Africa.

#### *F. Preparation of delegates*

We were asked to consider how delegates and other participants in the Assembly would be helped in their orientation to the life of the Assembly. We drew attention to the importance of the regional preparatory meetings for delegates which will be held during the coming year. At these meetings special attention should be given to helping delegates understand how an Assembly functions. Also, the regional meeting scheduled for Tuesday evening, 26 July, will provide another opportunity for such discussion when delegates will be able to reflect on and raise questions out of their experience of the first three days of the Assembly's life.

#### *G. Assembly budget*

Our attention has been drawn to the serious situation which results from the fact that the needed income is not yet all in hand and that a number of items have been added which increase the expenditure.

We have agreed that certain measures must be taken to keep expenditure within budget limits. For example, it will probably be possible to arrange clusters and Issue groups in such a way that simultaneous translation will be required in different combinations of three languages only (not four, as in plenary sessions). If necessary, we shall review other expenditure items in February.

We wish to emphasize that responsibility for the travel and accommodation expenses of delegates is that of the member churches. Careful criteria must be developed for allocating the limited subsidies which the budget provides. This is especially important now that travel costs have risen significantly since the budget was prepared.

#### *H. Assembly speakers and leaders*

Various suggestions have been received about speakers and leaders for groups and we are still in the process of discussing these. We hope that several of the people invited to address the Assembly will come from among the company of the Assembly itself and will be with us throughout its meeting. We also hope that any guest speakers specially invited will be able to spend as long a time as possible with us in the Assembly. We will forward to the Officers the names of speakers we suggest might be invited. We recommend that the Officers be authorized to issue invitations to people whom it will be necessary to invite before the end of the year. We hope that other names can be recommended to the Executive Committee in February. We have drawn up a profile of the kind of speaking teams needed, recognizing the need for adequate balance between men and women, confession and geographical regions.

\* \* \*



In discussion a number of speakers underlined the importance of giving a prominent place in the Assembly to issues of peace and disarmament. Prof. Kyaw Than noted that since the report supplemented the report on the Assembly programme, the six guiding principles stood and there would be opportunities in plenary session for presentations from the perspective of pluralistic or multi-faith societies of our time. Metropolitan Gregorios pleaded that cultures other than Western cultures should be highlighted in plenaries.

The Central Committee **received** the second report of the Assembly Preparations Committee.

## **VI. Sixth Assembly delegates**

In a closed session, Ms Skuse reported that the Executive Committee had received a report on the delegates named by the member churches for the Vancouver Assembly.

As of 16 July, 693 delegates had been named in the 85% category out of the 780 expected. A number of churches had not yet named any or all of their delegates, leaving 87 vacant seats at the present time.

The Executive Committee was pleased to note that the majority of member churches had complied with the criteria established by the Central Committee in 1980 regarding the composition of their delegations and the balance of clergy and lay persons, women and youth. All churches which had not complied had been asked to reconsider and a number had done so and submitted revised delegations.

It was encouraging to note that the proportion of women and youth named by the churches in the 85% was already higher than that at Nairobi, though not yet as high as had been hoped. The Nairobi totals were 149 women (22%) and 61 youth (9%) whereas the present totals in the 85% for Vancouver were 175 women (25.3%) and 70 youth (10.1%).

In recommending persons for inclusion in the 15%, the Executive Committee had given priority to the naming of women and youth to improve the overall balance in the Assembly, and to persons from other regions of the world than Western Europe and North America to improve geographical balance.

If the proposals of the Executive Committee were accepted, the total of women delegates would be 233 (29% of the delegates named so far) and the total of youth delegates 127 (16%). This combined total of women and youth represented therefore 45% of the present delegates, compared with the goal of 53% in the total Assembly.

The Executive Committee had agreed to recommend the names of 120 persons at this time for nomination to the churches. It had approved the names

of an additional 15 persons for eventual nomination after further discussion with their churches, some of which had not yet named their full complement of delegates. This would make a total of 135 persons which would be the maximum possible in the 15% category.

The Executive Committee recommended that the Officers be authorized to finalize the list of nominations for the 15% category of delegates following this meeting of the Central Committee.

\* \* \*

After discussion, the Central Committee **agreed**:

1. To approve the names proposed by the Executive Committee for the 15% category of delegates, subject to the approval of the respective churches;
2. To authorize the Officers to finalize the list of nominations for the 15% category of delegates following the meeting of the Central Committee. Proposals for additions or substitutions to the list could be given to the Officers for consideration in filling any vacancies if objections were received from the churches or nominees were unable to accept.

At a later session, Ms Woolfolk reported that the Committee on the General Secretariat had received a report on the status of Assembly delegates. The Committee had endorsed the recommendation that the Officers be authorized to finalize the list of nominations for the 15% category of delegates.

The Committee had also taken note of the fact that the number of acceptances of invitations to churches, councils and organizations to send delegated representatives and observers was less than the maximum estimate agreed by the Central Committee and that the number of participants in this category was likely to be 100 persons less than first estimated. The number of accredited visitors would also probably be less than the 1,000 anticipated.

## **VII. Advisers for the Sixth Assembly**

In a closed session, Ms Skuse reported that the Executive Committee, acting as the Nominations Committee, had reviewed proposals for the category of advisers for the Issue groups and for the Worship Committee at the Assembly. She presented the list of persons recommended. The Executive Committee further recommended that the Officers be authorized to complete the appointment of advisers for the Issue groups and for other needs of the Assembly such as plenary presentations, clusters, committees and other special needs, as well as to invite speakers and guests. In the appointment of the remaining advisers, the Officers were asked to take into account the confessional, geographical and other imbalances in the present list. Ms Skuse



reminded the Central Committee that advisers were persons who had been involved with WCC programmes for the last seven years and who could help interpret the programmes in the Issue groups, etc. It was clear that there were some imbalances in the list and the Executive Committee had therefore asked that when the Officers appointed the remaining 38 advisers an attempt be made to correct some of these imbalances. All names would be subject to the approval of the member churches concerned.

In discussion, comments were made on individual names and certain imbalances in the list, there were proposals for additional advisers, and a number of questions were clarified. The General Secretary underlined that although the Officers would take balances into account, it was not possible for the adviser category to satisfy all the normal criteria.

On the proposal of Dr McCloud, the Central Committee **agreed**:

1. To approve the list of advisers proposed by the Executive Committee, subject to the approval of the respective churches;
2. To request the Officers and Executive Committee, in nominating the additional 38 advisers, to give serious consideration to the specific observations made during the discussion about imbalances.

### **VIII. Roman Catholic participation in the Assembly**

Dr Raiser said that one of the most intensive areas of cooperation between the World Council and the Roman Catholic Church at present was the preparation of the Assembly. He welcomed the fact that the RCC had agreed to send 20 delegated observers to the Assembly and to participate in a few selected areas in pre-Assembly visits, and it was hoped that some delegated observers would take part in regional preparatory meetings for delegates. Preparatory material for the Assembly had been sent to all Episcopal Conferences of the RCC, with an invitation to the bishops to associate themselves with local preparations in member churches and to support the Assembly through prayer. The Secretariat for Promoting Christian Unity had sponsored two preparatory consultations and Mgr Meeking had agreed to attend meetings of the Assembly Preparations Committee as a consultant.

Mgr Meeking affirmed that Roman Catholics were developing hopes for the Assembly not as outsiders but as those who knew that what happened to the WCC and its member churches affected them also. Much of their concern for the future of the WCC centred on the work of the Faith and Order Commission. The task of the Secretariat for Promoting Christian Unity to facilitate the study and response of the RCC to the report on baptism, eucharist and ministry would be greatly helped by a resounding statement by the Assembly of the challenge the study presents to all who have participated in it and its importance for the ecumenical movement. He hoped that the Assembly

would respond in a significant way to the inseparable issues of the unity of the church and the unity of humankind.

Mgr Meeking conveyed warm greetings to the Central Committee from Cardinal Willebrands and the Secretariat for Promoting Christian Unity.

## **REPORT OF THE COMMITTEE ON THE GENERAL SECRETARIAT**

Ms Woolfolk presented the report. In addition to the sections on the reports of the Moderator and General Secretary, Assembly matters, and applications for membership and affiliation, the Committee reported as follows:

### **I. Review of structures, policies and working methods**

The General Secretariat Committee:

1. Reviewed the progress made in implementing the action of the 1981 Central Committee:

“... that a review of the Council’s programmes, policies and structures be initiated in the near future and that the Officers be requested to ensure that proposals be brought for consideration of the Central Committee in July 1982.”

2. Recommends the utilization of the following five guiding principles as a framework for further planning of structural change:

- Measures should be explored to increase the inter-relatedness of decision-making structures, to heighten their commonalty of purpose, to reduce duplication of effort and waste of resources and to make decision-making processes simpler, more informed, transparent and consistent.
- Measures should be explored to make internal WCC structures more supportive of staff integration, coordinated planning, and of sharing of resources and capabilities.
- Measures should be explored to relate WCC activities more clearly to the geographical settings in which these activities are to be expressions of the unity and wholeness of the church.
- Measures should be explored to increase understanding and awareness of the role and representativeness of consultations and of their relationship to the decision-making structures of the Council.
- Measures should be explored to ensure more effective liaison and coordination between the various sub-unit communication activities and the overarching purpose and strategies of the Council.



In the discussion on the five guiding principles, Ms van der Veen hoped that Central Committee decision-making processes could be improved. Much time had been given to the discussion of political statements but too little to the important theological documents which had been the subject of major presentations. Metropolitan Juvenaly expressed concern that structural changes might take place without the involvement of the member churches and suggested that a new Structure Committee be set up after the Assembly to continue the study. The General Secretary proposed that the Central Committee recommend that a full report be made to the Assembly, which could then give directives to the new Central Committee. This was **agreed**.

The Central Committee **accepted** the above guiding principles.

3. Looks with favour on the new Resource Sharing System and recommends that the Central Committee act affirmatively on the implementing motion:

- a) approve the proposed new Resource Sharing System;
- b) direct that all WCC funding instruments be combined in the new system, with the overall accountability internally through SEG to the General Secretary and externally to the Executive Committee;
- c) instruct that the Resource Sharing Task Force be appointed to monitor the new system and to follow up on issues for further consideration;
- d) instruct staff to proceed with the implementation of the new system and to report on progress made to the WCC Executive Committee.

In making the above recommendation the General Secretariat Committee requests that the role and function of the Staff Executive Group (SEG) be more fully defined and explained.

(For the discussion on the Resource Sharing System, see the Report of the Committee on Unit II, p. 68-70.)

4. Forwards to the Executive Committee and the Officers of the Council and others responsible for continuing the study of WCC structures a list of questions to guide the further work in this field, and recommends that a full report be made to the Assembly.

This was **agreed**.

## **II. Orthodox matters**

The General Secretariat Committee submits to the Central Committee for approval the following points from a report of Executive Committee actions on Orthodox concerns:

“The Executive Committee considered a progress report on relationships with Eastern Orthodox churches in follow-up of the recommen-

dations from the consultation held in Sofia in May 1981 and reviewed Orthodox participation in the activities of the WCC since the Nairobi Assembly.

The Executive Committee:

- expressed its appreciation for the information survey presented in this progress report and recognized the notable increase in Orthodox participation reflected;
- commended the process of consultation initiated with a representative group of advisers regarding the proposed insertion of baptism into the Basis of the World Council of Churches and expressed the hope that conclusions of the process might be available by the time of the Vancouver Assembly;
- voted to transmit to the Preparation for Nominations Committee of the Assembly the following Note regarding proportional representation of Orthodox Churches on official WCC bodies.”

1. The Executive Committee notes that in preparing the allocation of seats for the Sixth Assembly at Vancouver, care had been taken that the proportion of Orthodox delegates among the 85% appointed directly by the member churches reach at least the level of representation at the Uppsala Assembly in 1968. The final decision of the Central Committee regarding the allocation of seats provided for approximately 23% to be filled by Orthodox churches (Eastern and Oriental Orthodox).

2. The Executive Committee further notes that it has been the normal practice that the Central Committee should reflect in its composition the proportion of representation at the Assembly. This practice should be followed also in the nomination of the new Central Committee following the Vancouver Assembly. This applies not only to the representation of confessions and regions, but equally to the presence of women, youth and lay persons on the Central Committee.

3. It is considered desirable that as far as possible each Orthodox member church be represented on the Central Committee by at least one person, and that the total Orthodox membership of the Central Committee represent 25%.

The General Secretary referred to the decision by the Central Committee in Dresden that there should be a process of consultation on the proposed insertion of baptism into the WCC Basis. It was hoped that the conclusions of that process might be available by the time of the Assembly. Only an Assembly could change the Basis and six months' notice had to be given to the member churches. The Vancouver Assembly would have to give instructions on how the process of consultation should be continued before the following Assembly, when any change would take place.



There was considerable discussion on the Note which it was proposed to transmit to the Preparation for Nominations Committee, particularly the third paragraph. Pastor Langhoff referred to the general rule that the Central Committee should be composed in relation to the composition of the Assembly. This might be over-ruled by the proposal. He added that it might also be considered desirable for all Lutheran churches to be represented on the Central Committee. On the proposal of Dr Simatupang, it was **agreed** to amend the sentence to read: "It is considered desirable that as far as possible *within the present rules...*" Dr Held agreed that other communions might make similar requests and felt that the implications of the inclusion of a specific percentage needed further study. The General Secretary said that the rules regarding the nomination of Central Committee were general guidelines, not mandatory. The memorandum noted the normal practice and proposed that, given the nature of the Orthodox communion, 25% was a desirable representation. Metropolitan Parthenios indicated that since 23% of Assembly delegates were Orthodox, the proposal was for an additional 2%, i.e. two more members of Central Committee, and he pleaded that this be accepted. Dr Jeevaratnam pointed out that the Orthodox members would be mainly clergy, which would mean that other churches would have to provide an undue proportion of women and lay persons.

Metropolitan Juvenaly and Protopresbyter Borovoy pointed out that there were only 16 Eastern Orthodox churches and that this number would not increase. It was contrary to Orthodox ecclesiology to divide into many autonomous national churches. The number of Protestant member churches, on the other hand, could grow indefinitely, sometimes as a result of the division of large churches. Archbishop Kirill stressed the need to avoid confrontation on the issue. He referred to discussions which had taken place following the Nairobi Assembly. Some Orthodox churches felt strongly that there should be more balance in representation in the WCC between Orthodox churches and the churches established during or after the Reformation. The proposal contained in the Note was the result of a long and complicated study process. Orthodox attached great importance to it and saw it as a sign of hope for greater mutual understanding and for their fuller participation in the WCC. If it were to be rejected some Orthodox churches might reconsider their involvement in the Council. He referred to the large number of believers represented by some Orthodox churches and pleaded for acceptance of the Orthodox point of view for the sake of ecumenical fellowship.

The General Secretary felt sure the Central Committee recognized the special situation of the Orthodox Church. However, great problems would arise if other churches which also represented communions were to request a fixed percentage of representatives. He pointed out that criteria other than confessional balance had to be taken into consideration. The memorandum noted the normal practice, all the criteria, and the desirability that each Orthodox member church should be represented and he hoped this would meet the

concern of the Orthodox without the necessity of setting a figure. Metropolitan Parthenios proposed that the total Orthodox membership of the Central Committee “be in accordance with both the size and the specific nature of the Orthodox churches”.

The Central Committee **agreed:**

1. To approve the Executive Committee actions on Orthodox concerns quoted above;
2. To transmit to the Preparation for Nominations Committee of the Assembly the Note regarding proportional representation of Orthodox churches on official WCC bodies, amended as follows:
  1. The Executive Committee notes that in preparing the allocation of seats for the Sixth Assembly at Vancouver, care had been taken that the proportion of Orthodox delegates among the 85% appointed directly by the member churches reach at least the level of representation at the Uppsala Assembly in 1968. The final decision of the Central Committee regarding the allocation of seats provided for approximately 23% to be filled by Orthodox churches (Eastern and Oriental Orthodox).
  2. The Executive Committee further notes that it has been the normal practice that the Central Committee should reflect in its composition the proportion of representation at the Assembly. This practice should be followed also in the nomination of the new Central Committee following the Vancouver Assembly. This applies not only to the representation of confessions and regions, but equally to the presence of women, youth and lay persons on the Central Committee.
  3. It is considered desirable that as far as possible within the present rules each Orthodox member church be represented on the Central Committee by at least one person, and that the total Orthodox membership of the Central Committee be in accordance with both the size and the specific nature of the Orthodox churches.

### **III. Reports on programmes**

#### **A. *Ecumenical Centre Library***

The General Secretariat Committee:

1. Recommends that the report of the Ecumenical Centre Library be received with appreciation.



2. Recommends, in order to preserve archival material and also to conserve storage space, that following the Vancouver Assembly the WCC find the means to microfilm or "micro-fiche" this material and classify it properly.
3. Further recommends that provision be made for designating a WCC Library Committee to care for the interests of the library and archives; or that the librarians be encouraged to raise a qualified local advisory committee.

The Central Committee **accepted** these recommendations.

#### *B. The Ecumenical Institute, Bossey*

The General Secretariat Committee:

1. Recommends that the report of the Ecumenical Institute Bossey be received with appreciation. This was **agreed**. It was noted that the programmes at all sessions during the past year were full.
2. The year 1982 marks thirty years of service in the Graduate School programme. The Committee received with appreciation a report on the very happy reciprocal relationships which have prevailed between the University of Geneva and the Institute for many years. Several joint programmes are planned with reference to the Vancouver Assembly. It was emphasized that more graduate students would be welcome to pursue research at the University in the ecumenical field.
3. Expresses the hope that material presented at or produced in courses at Bossey be made available for use in seminaries in other parts of the world.

Though it was reported that scholarship funds for the Institute are being sustained, the operating budget needs increasing support from member churches.

In October 1982 the executive group for Bossey will interview candidates for a new director and will make a recommendation to the General Secretary for appointment.

#### *C. Communication Department*

The General Secretariat Committee:

1. Recommends that the report of the Communication Department be received with deep appreciation. This was **agreed**.
2. Made a number of comments on the work of the Department, noting particularly the following points:
  - a) The complexity of the task of communicating with local constituencies, and the affirmation that communication with the local churches must be *through* and not *around* member churches.

- b) The crucial role of the Communication Department as a clearing house and conduit for news of what is happening in the churches all over the world.
  - c) Its function as an important nerve centre, the more so as the Assembly approaches.
  - d) Its efforts towards outreach, through the Project Team concept which works directly with member churches to facilitate communication in various parts of the world.
3. Gave special attention to *Film and Visual Arts* where great creativity has been manifested over the past three decades and recommends approval of a three-part structure for those functions as follows:
- a) *Visual Arts Coordinator*: Combining graphics, design and photographic skills to provide basic production services in-house, coordinate free lance networks and develop audiovisual resources, displays, etc.
  - b) *Photographic Services Coordinator* (half-time with LWF): Emphasis on photographic skills, providing WCC coverage, managing archives and building up networks to provide new material, sharing in WCC audio-visual production.
  - c) *Film and Video Coordinator*: Managing WCC productions and co-productions, linking with ecumenical networks to share film and video resources, providing a consultative and advocacy role for church use and understanding of these media.

The Central Committee **accepted** this recommendation.

4. Calls special attention to the new format of Ecumenical Press Service releases under its new editor. Likewise the integration of formerly separate radio and TV offices should be noted.
5. Commends the Language Training Seminars Programme for the creative initiatives it has provided in the field of training translators and interpreters through regional seminars. Thanks are expressed to donor agencies that have supported the programme. Due to changes within the Language Service (appointment of Spanish translator and non-replacement of the head of service post) and financial restraints, the training seminars programme in its present financial and administrative structure is not recommended for continuation past the Vancouver Assembly. Future requests for language training and consultancy will continue to be received and administered through the Language Service, and special financing outside the Language Service budget is to be sought on a case by case basis.
6. Concerning *publications* the General Secretariat Committee notes the large volume of pre-Assembly resources which have been produced in many languages and editions. It needs to be mentioned also that all WCC material is copyrighted by the Council. Its duplication and translation should take



place *only* after consultation and clearance through the Communication Department.

Finally, it is clear that after five years *One World* has gained wide acceptance. It has demonstrated an ability to inform readership and interpret the WCC.

#### *D. New York Office*

The General Secretariat Committee:

1. Recommends that the report of the New York Office be received with appreciation, and urges careful reading of this document. It outlines not merely the activities of the Office but more importantly interprets the atmosphere which prevails in North America regarding the WCC. It demonstrates the value of a New York office not only to North American member churches but to the entire Council.

2. Particularly emphasizes the continuing role of this Office in interpretation of the Council. The Committee was informed of an Assembly-related meeting for friends of the ecumenical movement to be held in Bellingham, Washington, during the first week of the Assembly. This should enable a larger body of Christians to have a significant ecumenical experience during the Vancouver Assembly.

#### *E. Ecumenical history project*

The General Secretariat Committee was informed that planning has gone forward for Volume III of *The History of the Ecumenical Movement* under the editorship of Dr Paul A. Crow. Its publication is set for 1986 or 1987. From 22 to 25 February 1982, thirty-one specialists consulted on the project at Bossey. Central Committee members are invited to suggest to the editor the names of competent historians to participate in the writing of this volume.

Central Committee members will recall that already two volumes of the history of the ecumenical movement have appeared, Volume I under the editorship of Bishop Stephen C. Neill and Ruth Rouse which brought the history up to 1948, and Volume II, edited by Harold Fey, covering the period 1948-1968.

The Central Committee **received** this information.

#### **IV. New Central Committee**

The General Secretariat Committee requests the Central Committee to authorize the Preparation for Nominations Committee of the Assembly to make full use of the provisions of Article V, 2 (b) of the Constitution of the WCC, according to which the Central Committee can include up to 145 members coming from full member churches, and 5 additional members

coopted from the representatives of associate member churches. This possibility of increasing the size of the Central Committee from the present level of 130 members should be considered seriously in order to provide for adequate proportional representation.

This was **agreed**.

## **V. By-laws of the Faith and Order Commission**

The General Secretariat Committee recommends the adoption of amendments to Section 4(a) and Section 8(a) of the By-Laws of the Faith and Order Commission as follows:

- 4(a) "The Standing Commission, after due consultation between the officers of the Commission and the General Secretary of the Council, shall propose for nomination the members of the Secretariat for appointment and reappointment by the Central Committee or the Executive Committee of the Council."
- 8(a) "The normal working expenses of the Commission and its Secretariat shall be borne by the general budget of the Council. The Secretariat and the Standing Commission shall be responsible for drawing up an annual budget in conformity with the financial procedures of the World Council of Churches, and for submitting it through normal Council procedures, to the Finance Committee of the Central Committee."

This was **agreed**.

## **VI. Fifth Report of the Joint Working Group**

In a closed session, the General Secretary indicated that the report was before the Central Committee not for amendment but to be received and commended in general. The matter had been fully discussed in the Executive Committee and in a sub-group of the Committee on the General Secretariat. The Executive Committee would have to prepare a detailed response in preparation for the discussion at the Assembly.

Dr Appel, on behalf of the Committee on the General Secretariat, reported as follows:

The General Secretariat Committee:

- proposes to the Central Committee to receive with appreciation the Fifth Report of the Joint Working Group;
- requests the Central Committee to authorize the Executive Committee to review and finalize the WCC response at its meeting in February 1983 in



the light of further contacts with partners on the RCC side, for transmission to the Assembly. Meanwhile both the report and the response would remain internal documents;

- took into account the notes provided by the Executive Committee for the discussion of the Fifth Report of the Joint Working Group, and made itself a number of comments and suggestions to facilitate the process of finalizing the WCC response. These are being forwarded to all those involved in this process.

The Central Committee **accepted** these recommendations.

The Central Committee **received** the report of the Committee on the General Secretariat.

## **REPORT OF THE COMMITTEE ON UNIT I: FAITH AND WITNESS**

Ms Oduyoye presented the report as follows:

### **Introduction**

1. The Unit I Committee received with appreciation (a) the staff progress report on activities undertaken during the previous one-year period, and (b) the first draft of the official report on programmes carried out since the Nairobi Assembly. After a general evaluation the Committee referred these reports to sub-unit groups for further discussion.
2. The Unit Committee endorses the overall structure and direction of the review and appraisal of the past seven years' work of the Programme Unit. It recommends that further refinements and amplifications in the objective assessment should be made both at the level of sub-units and of the Unit as a whole. Consideration should be given to the fulfilment of mandate and its relevance today, programmatic concerns, inter-unit coordination and cooperation, relationships with constituencies and other partners in the ecumenical movement.
3. The Unit Committee takes note of the arrival of some new staff as well as the departure of three sub-unit Directors and other experienced programme staff in the course of this and next year. Special attention must therefore be given to ensure the continuity and integration of the distinctive components of the Unit on Faith and Witness.

### **I. Faith and Order**

1. Unit I received with appreciation the outline of future work approved by the Faith and Order Commission that centres around the two major areas

of “The Unity of the Church” and “The Unity of the Church and the Renewal of Human Community”.

2. It recommends that the Central Committee commend the Faith and Order Commission upon the publication of *Baptism, Eucharist and Ministry*. The Central Committee should earnestly request the member churches to enable the widest possible involvement of the whole people of God at all levels of church life in the spiritual process of receiving this text. It should invite each member church to prepare an official response at the highest appropriate level of authority in the way outlined in the preface to the Document. Churches should be asked to inform the Faith and Order Secretariat of the stage they have reached in this process not later than 31 December 1984, and to report their continuing progress thereafter.

Since the broader process of reception is crucial, the Faith and Order Secretariat should assist the churches in all appropriate ways to carry out this significant project as part of their commitment to the goal of visible church unity in one faith and one eucharistic fellowship.

The Central Committee **accepted** this recommendation.

3. The Standing and Plenary Commissions of Faith and Order meeting at Lima, 1982, unanimously recommended that there should be a Fifth World Conference on Faith and Order in approximately 1987. Its purposes would be to review the process of reception of *Baptism, Eucharist and Ministry* by the churches; and also to inter-relate and give fresh impulse to the studies “Towards the Common Expression of the Apostolic Faith Today” and “The Unity of the Church and the Renewal of Human Community”.

Unit I notes that the last World Conference on Faith and Order was held nineteen years ago.\* It believes that another conference at this time could make an important contribution to the World Council’s work of fostering the visible unity of the church.

Unit I therefore recommends that the Faith and Order Commission explore and develop its proposal, and bring it to the new Central Committee at the earliest opportunity for consideration and approval.

The Central Committee **accepted** this recommendation.

## II. Commission on World Mission and Evangelism

1. The Unit Committee received the report of CWME with appreciation.

2. The Unit Committee received the document “Mission and Evangelism: an Ecumenical Affirmation” and proposes it for approval by the Central Committee, with a number of proposed changes.

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\* Previous World Conferences on Faith and Order were held at Lausanne 1927, Edinburgh 1937, Lund 1952, Montreal 1963.



The Central Committee **agreed**:

- a) to approve the document as amended;\*
  - b) that it be sent to the churches for their study and implementation.
3. The Unit Committee requests CWME to promote the translation and promotion of the document in as many languages and churches as possible.
4. The Unit Committee instructs CWME to deepen the study of some of the vital issues raised in the document, i.e. secularism in the industrialized world, the theological meaning of non-Christian religions, etc. All this to be done with the full participation of theologians and people of different confessions and trends within the Christian family.
5. The Unit Committee received the report on the new Resource Sharing System. It welcomes the search for more transparency and coordination. It realizes that it is too early to find answers to many questions, but wants to register some convictions and questions:
- a) The system should keep the holistic nature of the sharing of resources, including non-material and human resources.
  - b) The process of theological consultation should receive first priority.
  - c) The system should seek to foster relations among the churches as a fundamental criterion.
  - d) How will the new system preserve the experience of solidarity of networks where funds are an integral part of the community in mission, e.g. Urban and Rural Mission?
  - e) How will the system be able to guarantee the necessary expertise in the screening of specialized projects like the Programme on Theological Education, etc.?
  - f) What will be the role/place of area secretaries?

Discussion of these questions was deferred until the presentation of the report of the Unit II Committee on this subject (see p. 68-70).

6. The Unit Committee recommends that in the official report *Nairobi to Vancouver* a separate paragraph on Ecumenical Sharing of Resources be introduced in the section dealing with CWME activities.

This was **agreed**.

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\* The document has been published in the *International Review of Mission*, No. 284, October 1982.

### III. Dialogue with People of Living Faiths and Ideologies (DFI)

The Unit I Committee received with appreciation the report of the consultation on "Churches Among Ideologies" and the recommendations of the DFI Working Group concerning future programme relative to ideologies, and makes the following recommendations:

1. That additional dialogue programmes be developed by DFI which focus on:
  - a) the so-called ideological captivity of the churches;
  - b) the ideological elements in interfaith dialogue; and
  - c) direct dialogue between and among Christians and persons for whom ideological convictions alone give meaning to their lives.

A goal of this programme should be to develop "ecumenical considerations" for dialogue with people of ideological convictions to be shared with the churches for their study and action.

2. That in order to implement this programme on ideologies, the DFI sub-unit would require additional staff who possess competency in the field of ideologies and with sufficient financial resources to pursue the programme with vigour.
3. For the future work of DFI after Vancouver it is suggested that great attention should be given to the theological issues involved in Christian relations with people of other faiths (see also the questions formulated in "Guidelines on Dialogue", received by the Central Committee in 1977, page 13), and that this should be undertaken in cooperation with Faith and Order and CWME.
4. That the new Central Committee give increased attention to the next steps in dialogue with Buddhists and Hindus which have to be done in cooperation with CCA.

The Central Committee **accepted** these recommendations.

5. The Unit I Committee was informed that a memorandum had been sent to the Assembly Preparations Committee by the sub-group on DFI, expressing appreciation for the request in the report on the Sixth Assembly Programme concerning opportunity in plenary session(s) for reflections by, and dialogue with, representatives of other faiths. It made a number of detailed suggestions regarding possible presentations on each sub-theme by witnesses of other faiths and expressed the hope that one of the Christian speakers on the main theme would be someone sensitive to the cosmic breadth of the theme, with particular reference to our enunciating this theme in a pluralistic world.



#### IV. Church and Society

##### A. *Concerning the follow-up of the Amsterdam Hearing on Nuclear Weapons and Disarmament*

1. On the recommendation of the Unit Committee, the Central Committee:

- a) **Received** with appreciation the report from the Public Hearing on Nuclear Weapons and Disarmament, held at the Free University of Amsterdam, 22-27 November 1981, organized jointly by the Commission of the Churches on International Affairs and the Sub-unit on Church and Society;
- b) **Commended** the report, entitled *Before It's Too Late*, along with the full record of the Hearing, soon to be made available, to the member churches and affiliated councils and to all concerned people as a remarkable aid for study and discussion of the major issues to be faced in ridding the world of nuclear weapons and in taking the first steps towards general and complete disarmament; and
- c) **Proposed** to the churches that they pay special attention to the following points as developed in the report of the Hearing on which they should take clear positions:
  - a nuclear war can under no circumstances in no region and by no social system, be just or justifiable, given the fact that the magnitude of devastation caused by it will be far out of proportion to any conceivable benefit or advantage to be derived from it;
  - a “limited” nuclear war is unlikely to remain limited, and therefore any contemplation of such “limited” use of nuclear weapons should be discouraged as dangerous from the outset;
  - all nations now possessing nuclear weapons or capable of doing so in the foreseeable future should unequivocally renounce policies of “first use”, as an immediate step towards building confidence;
  - the concept of deterrence, the credibility of which depends on the possible use of nuclear weapons, is to be rejected as morally unacceptable and as incapable of safeguarding peace and security in the long term;
  - the production and deployment of nuclear weapons as well as their use constitute a crime against humanity, and therefore there should be a complete halt in the production of nuclear weapons and in weapons research and development in all nations, to be expeditiously enforced through a treaty;
  - all nations should agree to and ratify a comprehensive test ban treaty as a necessary step to stopping the further development of nuclear weapons technology;

- all means leading to disarmament, both nuclear and conventional, should be welcomed as complementary and mutually reinforcing
- multilateral conferences leading to effective decisions, bilateral negotiations pursued with daring and determination and unilateral initiatives leading to the relaxation of tensions and building of mutual confidence among nations and peoples;
- the conviction expressed by the Public Hearing: “We believe that the time has come when the churches must unequivocally declare that the production and deployment as well as the use of nuclear weapons are a crime against humanity and that such activities must be condemned on ethical and theological grounds” (Report, p. 22), should become an official position for churches and Christians; such a position supports the struggle to make one’s own nation commit itself never to own or use nuclear weapons, despite the perils of nuclear vulnerability, and to persuade Christians and others to refuse to cooperate with or accept employment in any projects related to nuclear weapons and nuclear warfare.

## 2. *Recommendations concerning the consideration of peace, disarmament and development at the Vancouver Assembly*

In view of the response to the “Science for Peace” resolution (1979), the results of the WCC Programme for Disarmament and against Militarism and the Arms Race, and the widespread interest in the report of the Public Hearing on Nuclear Weapons and Disarmament (1981), it is the recommendation of Unit I Committee and CCIA that the issue of peace, disarmament and development be given particular attention on the programme of the Sixth Assembly in Vancouver 1983. We urge that one day of the Assembly programme be given to presentations and deliberations on this issue.

This proposal, including a number of detailed programme suggestions, was referred to the Assembly Preparations Committee (see p. 42).

### B. *Activities of Church and Society, 1981-1982: Report and recommendations*

1. *Follow-up of the Church and Society report on genetic engineering*
  - a) In accordance with the decision of the Central Committee (Dresden 1981), the report of the consultation on genetic engineering will be published in September 1982, under the title “Manipulating Life”. As requested by the Central Committee it will be sent to churches, science academies and individual scientists. The Unit Committee recommends also that the report be sent to appropriate persons in industries engaged in bio-technologies. This was **agreed**.



- b) The Unit Committee, noting that the ethical issues posed by the likely application of genetic engineering to human beings raises ethical and theological questions of the greatest importance to churches, is pleased that these questions are included in the concerns of Assembly Issue 5 on peace and survival.
- c) The Unit Committee strongly recommends that the issue of biological manipulation of life be addressed by biologists and theologians in one of the plenary sessions on the theme or sub-themes of the Vancouver Assembly.

Paragraphs (b) and (c) were referred to the Assembly Preparations Committee.

## 2. *Energy issues*

The Unit Committee received a report on the "Energy for my Neighbour" programme and noted that a further consultation on energy needs of the third world had been held in Latin America. The Unit Committee was also informed that the Energy Advisory Group had met to prepare a report summing up the findings of the "Energy for my Neighbour" programme 1976-1982. It notes that this report when completed will be made available to churches and to the participants in the next Assembly. In light of this information the Unit Committee recommends that:

- a) the finding of the "Energy for my Neighbour" programme be widely circulated to churches in all countries;
- b) the energy consultant prepare a statement on the results of the moratorium on nuclear energy adopted by the Central Committee in 1980 and a review of the further debate in and outside the churches on the advantages and disadvantages of nuclear energy;
- c) the WCC "Energy for my Neighbour" programme be continued up to the Vancouver Assembly.

The Central Committee **accepted** these recommendations.

## 3. *Science education*

The Unit Committee was informed of the plans for a workshop on science education to be held in the Netherlands, 17-29 January 1983, organized by the Free University of Amsterdam in cooperation with the Sub-unit on Church and Society. The Unit Committee commends this experiment as an important contribution to the follow-up of the MIT conference and as the basis for a long-run programme on this theme.

## C. *Concerning the mandate of the Sub-unit in light of the post-Nairobi experience*

The Unit Committee received a report from the Working Committee on Church and Society describing its activities since Nairobi, and noted that in

pursuit of the mandate given by the Nairobi Assembly a considerable amount of work has been completed in seven areas:

- science and technology as power;
- ethical issues in the world energy debate;
- science for peace;
- ethical issues in the biological manipulation of life;
- the political, economic and technological implication of sustainability for the just, participatory and sustainable society;
- nature, humanity and God;
- science and education.

New questions have arisen in all these areas which demand the attention of the churches in the coming years. The Unit Committee concludes that:

- this work has to be continued;
- the insights already achieved have yet to be integrated into wider vision of a just, participatory and sustainable society.

The Unit Committee received with appreciation the outline of future work drawn up by the Working Committee and centred around four critical areas:

- science and faith;
- science and technology in society;
- ethical criteria for assessing specific technologies;
- science for peace.

It was **agreed** that the contents of the report describing this programme be appropriately incorporated into the *Nairobi to Vancouver* report.

The Central Committee **received** the report of the Committee on Unit I.

Ms Oduyoye, on behalf of the Unit Committee, thanked the staff of the Unit for their work, including those who had recently left the Council or who would do so shortly: Rev. Dr Constance Parvey, Rev. Dr C. S. Song, Ms Jean Stromberg, Rev. George Todd and Mr Janos Pasztor. She paid a special tribute to Dr Paul Abrecht who would retire in February 1983 after more than 33 years of service, expressing gratitude for his organizing skills, shared experience and commitment to Church and Society, Unit I, and to the WCC as a whole. In replying, Dr Abrecht spoke of his debt to the three General Secretaries under whom he had served and to his various sub-unit moderators and colleagues.



## REPORT OF THE COMMITTEE ON UNIT II: JUSTICE AND SERVICE

Dr Campbell, in introducing the report, noted that the Unit II Committee had expressed gratitude to three long-term staff members who would be leaving shortly: Mr Jean Fischer, Dr Julio de Santa Ana and Mr Wim Schot, as well as others of the Unit staff who had already left or would be leaving soon.

Dr Campbell then presented the report of the Committee as follows:

### **I. JPSS follow-up: focus on political ethics**

The Unit Committee, having considered the report, including the appended report of the Cyprus Consultation (October 1981), recommends to the Central Committee:

1. That the report "JPSS Follow-up: Focus on Political Ethics"\* and the report of the consultation on political ethics be received as a progress report, noting that the Unit Committee has emphasized a number of points for future consideration.

2. That the JPSS concern, with the focus on political ethics, be reaffirmed; and that the insights gained from the study be fed into the Assembly programmes, especially in the discussion of the Issues. Moreover, the subject of political ethics as set out in the report should be brought to the attention of the Assembly. The projected volume, to which reference is made in the report, should be made available to the Assembly delegates.

3. That the recommendations for further work made by the Cyprus consultation be received for due consideration and appropriate action. In this connection, the following should be given priority:

- a) reaffirmation of the centrality of justice, deepening its explication; and further study of the question of sustainability in relation to the struggle for justice;
- b) deepening the analysis and interpretation of the issue of power and justice in relation to the various understandings and practices of democracy, with particular emphasis on the concepts of equality and participation;
- c) practical guidelines for the churches and the ecumenical movement in their political witness, in language that can be understood by the membership of the churches;
- d) more comprehensive articulation of the methods or approaches to political ethics.

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\* To be published as a separate booklet.

Bishop Lønning thought that the definition of political ethics taken as the starting point of the Cyprus consultation (“An ecumenical political ethic has to do with the evaluation of the understanding and exercise of power, in faithfulness to the gospel, for the sake of social justice, human dignity and authentic community”) required further discussion. However, he felt that the consultation had provided an interesting contribution to the process of reflection on political ethics, a process which should be continued in collaboration with Unit I (Church and Society). Prof. Deschner added that there should also be collaboration with Faith and Order in its work on the unity of the church and the renewal of human community.

The Central Committee **accepted** the recommendations in this section of the report.

## II. Programme on Transnational Corporations

The Unit Committee heard reports on the programme and discussed the document. Appreciation was expressed for the insights gained from the programme and for useful resources produced, especially the *Sharing* bulletins. Members were pleased with the sophistication of the report and its reflection of the complexity of the issue. The programme’s attempt to improve contacts between churches and trade unions, and its attention to the issue of the effects of TNCs on women workers are considered very important.

The Unit Committee reaffirms that any continuing WCC work on TNCs should emphasize the building of awareness, facilitating the exercise of public control over the activities of these organizations. Although strategies for setting constraints on the behaviour of TNCs may be important in the short term, they are not sufficient to overcome structures of injustice. Such strategies and TNCs themselves must be analyzed in the context of the world market system as a whole. This system and TNCs operations in it are incompatible with our vision for a just, participatory and sustainable society.

The Unit Committee recommends that the Central Committee:

1. Receive this programme report \* and commend it to the WCC member churches and ecumenical bodies for study and action.
2. Authorize the communication and circulation as a study document among member churches and ecumenical bodies of the report of the international consultation on “Transnational Corporations, the Churches and the Ecumenical Movement”, as well as of other relevant materials produced in the implementation of the programme.

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\* To be published separately.



3. Underline the main concerns raised by the WCC Programme on TNCs, and give them emphasis in the process of preparation of the Sixth Assembly, especially in the discussion of Issue No. 6.

4. Request that the attention of the post-Vancouver Central Committee be drawn to the need to give careful attention to the continuation of the work of this programme, especially focusing on:

- a) the provision of a clearing-house for information gathering, information dissemination, and coordination of action strategies among churches and between churches and other organizations struggling on the issue of TNCs, including the respective bodies in the UN system;
- b) strengthening contacts between the WCC, the churches and organized labour;
- c) the effects of TNCs on women workers;
- d) research on how to develop further national, regional, and international controls on TNCs.

5. Express appreciation to the churches and WCC sub-units that have undertaken solidarity activities with those struggling against exploitative practices of TNCs.

The Unit Committee further requests the Central Committee to call on member churches of the WCC to:

6. Work, in close collaboration with those affected and involved in TNCs issues, on theological reflection on TNCs and related economic problems.

7. Facilitate the education of their respective constituencies on political economic matters, not only by means of systematic study and reflection, but also through a process of collective discovery which comes from living, acting and being involved with those who are directly affected by TNCs. Collection and interpretation of people's stories related to TNCs could be useful for educational purposes and as empirical evidence to deepen understanding of the questions raised by the programme.

8. Share among themselves and with ecumenical organizations the experiences that they have had, and why and how some have decided to reconstruct their investment portfolios in the light of theological and ethical criteria.

9. Stimulate initiatives such as churches' participation, jointly with other actors concerned, in the drafting and enforcement of national and international codes of conduct for TNCs.

10. Continue a critical dialogue with business executives, especially representatives of TNCs, on national, international and regional levels, in order to explore jointly with them how to express Christian social responsibility in matters related to transnational business.

Dr Crumley expressed concern about the judgmental approach of the report, which would have an adverse effect on dialogue with TNCs, among whose management were committed Christians with a strong sense of social responsibility. Principal Engström felt that the document showed little awareness of the diverse nature of TNCs. He also suggested that the need for direct contact with representatives of the TNCs themselves should be mentioned. The General Secretary pointed out that over the past ten years the WCC had been deeply involved in direct conversations with leaders of TNCs. Dr Held referred to the controversial nature of the issue within his own church. He felt that it would be difficult for the Central Committee to adopt the document without fuller knowledge and discussion of the subject. Prof. Kyaw Than commented that there were TNCs based in Asia as well as in the West. He asked that reference be made to the work of the United Nations. Ms Jiagge stressed the need to disseminate information about the activities of TNCs among the churches. Dr Grohs said that TNCs were beyond national control and therefore international organizations such as the WCC had an important responsibility in this field. Mr Rocha Souza and Ms Ferrari spoke of the direct and harmful consequences of the work of TNCs on third world countries. It was often difficult, if not impossible, for people from these countries to speak against TNCs.

The Central Committee **accepted** the recommendations of the Unit Committee in this section of the report, as amended above.

### **III. Programme for Disarmament and against Militarism and the Arms Race**

1. The Unit Committee recommends that the Central Committee receive the report of the "Programme for Disarmament and against Militarism and the Arms Race"\* with appreciation.

The programme has identified and clarified the major issues in the area of militarism and the arms race, assisted churches in the development of programmes, and facilitated exchange of experiences among churches. Special mention may be made of the significant work in the following areas:

- a) conceptual clarification and identification of features of the contemporary phenomenon of militarism;
- b) correlation between militarism and violation of human rights;
- c) nuclear disarmament (in collaboration with Church and Society);
- d) theological issues.

The work under the programme has underlined that the quest for disarmament is an integral part of the struggle for justice and dignity.

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\* To be published separately.



2. The Unit Committee suggests the following areas for continuing work:
  - a) disarmament — nuclear and conventional;
  - b) new features of militarism;
  - c) peaceful resolution of conflicts;
  - d) new concepts of security;
  - e) the arms race and the economic order;
  - f) theological issues;
  - g) the particular impact of militarization on women and their contribution to peace;
  - h) the special impact of militarization on youth and their work for peace;
  - i) the special impact of militarization on children, and education for peace.
3. The Unit Committee recommends that the Central Committee commend the reports and publications under this programme to the member churches for study and appropriate action, especially in the context of their preparation for the Sixth Assembly.
4. The Unit Committee recommends to the Central Committee that in view of the urgency and importance of the questions related to peace, disarmament and development, and the expectations among the churches, the Sixth Assembly should give high visibility to them through presentations and discussions in plenary sessions.
5. The Unit Committee recommends that the main elements of the programme and the areas identified for continuing work should receive high priority in the programmes of the WCC during the post-Assembly period.
6. The Unit Committee has urged that the CCIA and the PCR explore further the relationship between militarism and racism with a view to highlighting the impact of militarism on the intensification of racism.

The Central Committee **accepted** these recommendations.

#### IV. Resource Sharing System

In 1976 the Review Committee of the Central Committee recommended a study on the ecumenical sharing of resources. In 1978 a joint evaluation of the Project List was undertaken by CICARWS and CWME which resulted in the report "Towards a New Process for Mission and Service" in 1979 (the Newby report). A joint CWME/CICARWS meeting took place at Cartigny to review this report and take the study to the next stage. The 1980 Central Committee received with appreciation the final report on the study "Ecumenical Sharing of Resources", adopted a message to the churches and recom-

mended the wide circulation of the study guide "Empty Hands". The 1981 Central Committee received a progress report on consultations held and urged implementation of a joint funding instrument by 1983-1984. A consultation held at Glion in February 1982 addressed the question of a new system for the sharing of resources. The proposal "A Resource Sharing System" is the result of this process (See Appendix V).

The Unit Committee recommends that the WCC Central Committee receive the report and:

1. Approve the proposed new resource sharing system and set in motion a process to ensure that all WCC funding instruments be coordinated into the new system with a view to progressive combination as appropriate.
2. Request the General Secretary to facilitate through the Staff Executive Group the implementation of the new resource sharing system.
3. Request the General Secretary to appoint the Resource Sharing Task Force to monitor the process leading to the new system according to the terms of reference and timetable; it being understood meanwhile that the sub-units will continue to perform the responsibilities for their funding instruments.
4. Request that the General Secretary bring a progress report, including any recommendations for reorganization and the relocation of the administrative and policy responsibility for the system to the February 1983 meeting of the Executive Committee.

It is recognized that details of implementation need further clarification. Special efforts should be made in connection with the composition and mandate of the regional groups in order to enable them to serve in the best possible way under the new system. This process is left with the General Secretary and the Task Force.

Mr van Beek referred to the comments made by the Committees on Units I and III (pp. 58 and 87) resulting from their discussion of the report on the resource sharing system. He noted that some of their convictions were shared by the Unit II Committee and clarified a number of questions. He indicated that distinctive networks such as Urban and Rural Mission would not lose their identity under the new system, and that the necessary expertise in the screening of specialized projects such as those of PTE and Youth would be ensured.

Ms Thompson said that Unit III had felt that the participation of women and youth in the system should be made more explicit. She asked that the terms of reference of the Resource Sharing Task Force (Appendix V) should include: "To maintain the integrity of the project screening and selection processes in order to ensure consistency with the goals of the sponsoring sub-unit." She also proposed that the Executive Committee be authorized to take final



action on the new system after giving further consideration to the questions raised in the Unit Committees. Dr Campbell said that the appendix on the Resource Sharing Task Force was for internal use and was not part of the recommendation. He felt that, in view of all the discussions which had taken place, further postponement was inappropriate.

The General Secretary said that the WCC had been operating as a federation of sub-units, each with its own style and networks. The time had come for coordination and interaction, which required a greater trust among sub-units. In order to meet the concerns expressed, he proposed an amendment of the first recommendation. Principal Engström and Ms Sonnenday affirmed that Unit III did not want to block a coordinated approach but had felt that there was a lack of clarity in the guidelines.

Dr Held expressed uneasiness about the complexity of the matter and the fact that many Central Committee members were not fully aware of what they were asked to vote on. In reply, Mr van Beek indicated that it was indeed not a simple matter and summarized again the main points of the proposal.

The Central Committee **accepted** the recommendations in this section of the report, as amended above.

## V. Land rights for indigenous people

The Unit Committee recommended that the statement on “Land Rights for Indigenous People” \* be adopted by the Central Committee.

Dr Campbell and Dr Raiser answered a number of questions for clarification. Dr Barkat pointed out that, in addition to the statement, a dossier on land rights had been prepared which provided more background information.

The Central Committee **agreed** to adopt the statement.

On the recommendation of the Unit Committee, and in the light of the experiences, understandings and challenges contained in the statement, the Central Committee **agreed** to appeal to member churches to:

1. Listen to and learn from indigenous people in order to deepen Christian understanding of (and solidarity with) their legal rights, their political situation, their cultural achievements and aspirations, and their spiritual convictions;
2. Commit significant financial and human resources to the struggle of indigenous people for land rights;

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\* The statement on land rights and a dossier on land rights are available on request.

3. Become politically involved on the side of indigenous peoples and join the struggle against those powers and principalities which seek to deny the land rights and human rights of indigenous people;
4. Support indigenous people struggling for land rights in their efforts to build linkage with other indigenous people around the world;
5. Act as a sign to the wider community of the churches' commitment to justice for indigenous people:
  - a) to recognize the rightful claims of indigenous people and take steps to transfer land and property to them;
  - b) to set up procedures to deal with the claims or demands of the indigenous people made upon the churches;
  - c) to support the struggle of the people in their land claims through national and international courts of law;
6. Examine their investments in national and transnational corporations with a view to taking action to combat corporate policies affecting the lands of indigenous people;
7. Urge their governments to ratify and implement all relevant United Nations and other intergovernmental instruments for the protection of the rights of indigenous people;
8. Urge their governments to formulate adequate and effective national land rights legislation recognizing the collective property of the indigenous people.

The Central Committee **accepted** these recommendations.

Dr Campbell then presented further recommendations from the Unit Committee on land rights.

Principal Engström warmly supported the recommendations which he saw as a challenge to many, especially to Scandinavian churches in relation to the Same/Lapp people. The report reflected situations in many parts of the world but it was not possible to speak freely about all areas. He hoped that a way might be found to listen to the voices of indigenous peoples in areas of the world where ecumenical team visits of the type sent to Australia or media coverage of any sort would be an impossibility.

After discussion and amendment, the Central Committee **agreed** to:

1. Reaffirm that the issue of land rights for indigenous people should continue to be a priority for the work of the Programme to Combat Racism, as well as a concern of other sub-units of the WCC. The Programme to Combat Racism should involve other sub-units of the WCC in its work on this issue;



2. Request the Programme to Combat Racism in consultation with the Commission of the Churches on International Affairs to take appropriate actions in cooperation with other NGOs to gain international recognition for self-determination of the indigenous people on the lands to which they claim titles by indigenous tradition or treaties;
3. Welcome the creation by the United Nations of the working group on indigenous populations, and urge the United Nations, through its Commission on Human Rights, to give highest priority to the elaboration of appropriate international instruments for the protection and implementation of the rights of the indigenous peoples;
4. Request the Programme to Combat Racism to set up suitable mechanisms to examine the policies of international banks and other corporations which finance development projects affecting indigenous people and to take appropriate action to ensure that the rights of indigenous people are fully respected in such development programmes;
5. Strongly recommend that the issue of land rights for indigenous people be highlighted at the Vancouver Assembly and request the Programme to Combat Racism staff, in consultation with the Assembly Preparations Committee, to make the necessary arrangements, including stimulating the imagination through highlighting the question of land rights and indigenous people by visual aids and other means such as personal testimonies at the Vancouver Assembly.

The Central Committee **accepted** these recommendations.

## **VI. Consultation on churches' involvement in Southern Africa**

1. The Unit Committee received with appreciation the report of this joint consultation which provides an excellent example of cooperation between two such bodies as the AACC and the WCC.

The Unit Committee requests the Central Committee to convey its expression of gratitude to the leadership of the AACC and the Christian Council of Zambia for their full cooperation in taking co-responsibility for the organization of this consultation. The Unit Committee is of the conviction that the consultation was held at a timely moment and the hope expressed that the recommendations contained in the report would help to strengthen the witness of the Christian church within South Africa and beyond.

2. The Unit Committee has urged the Assembly Preparations Committee to take seriously the recommendations made at the consultation regarding ways of highlighting Southern African issues at Vancouver, in particular:
  - by arranging for liberation leaders to participate;

- by ensuring that Southern African concerns are fully on the Assembly agenda;
- by giving the liberation of South Africa and Namibia the highest visibility at the Assembly, e.g. through the provision of a special plenary session relating to Southern African issues;
- by providing suitable mechanisms for a steady flow of information to delegates.

3. The Unit Committee further recommends to the Central Committee that the General Secretary be requested to take the necessary steps in following up the various recommendations which have implications for the WCC programmes, e.g.:

- the cooperation with AACC in the establishment of the proposed human rights resources office for Africa;
- the preparations for the formation of a communications network; and
- initiatives suggested in respect of theological education and a review of curricula in theological seminaries.

4. The Unit Committee also recommends that the Central Committee authorize the Programme to Combat Racism, in collaboration with the AACC, to prepare for the early publication of a full consultation report and assure its wide distribution to the churches and councils in the region and outside.

5. The Unit Committee finally urges the Central Committee to restate and re-emphasize its continuing commitment to the struggle for liberation in Southern Africa. This is particularly needed at this juncture in view of the accelerated militarization of South Africa and its attempts at destabilization of the countries in the region, and of the intensification of liberation struggles in South Africa and Namibia.

Canon Elliott asked for clarification of the recommendation that liberation leaders participate in the Assembly. Unless it were clear that this meant church leaders, he would want his abstention to be recorded. Dr Barkat referred to the historic relationship of the WCC with a number of liberation movements in Southern Africa, some of whose leaders were now heads of their countries. The invitation would be to organizations which the Central Committee had supported in the past. Ms Mahlatsi spoke in favour of the recommendation. Dr Campbell pointed out that this was a recommendation of the Unit Committee to the Assembly Preparations Committee and did not require a vote of the Central Committee.

The Central Committee **accepted** the recommendations in this section of the report as amended.

The Rev. Maxime Rafransoa, General Secretary of the All Africa Conference of Churches, thanked the Central Committee for its action with regard to the



consultation on “The Churches’ Involvement in Southern Africa” which had been jointly sponsored by the AACC and WCC. The AACC was particularly sensitive to the inseparable nature of a number of issues: evangelism was its first priority but this could not be separated from the whole problem of liberation and the widespread violation of human rights throughout the African continent.

## VII. “The Christian Understanding of Health, Healing and Wholeness”

The Unit Committee recommends to the Central Committee that the CMC study on “The Christian Understanding of Health, Healing and Wholeness” be commended to the churches for their continuing reflection and further study. This is urged especially in the light of:

- the clarifying emphasis which the study places on human *wholeness* and a *wholistic* approach to health care;
- the stress it places on community-based and congregation-based concerns for promoting health;
- the helpful model it provides for regional study of health and healing activities of the churches;
- its recognition of the contribution made by traditional healing systems to health;
- the focus it brings to questions of social justice and participation as they relate to health;
- and the call it makes for vigorous study of a number of aspects of the healing ministry of the church which require further clarification.

Dr Held, in supporting the recommendation, spoke of the need to accept that there are sicknesses, suffering and disease with which we have to learn to live. Personal relationships may be part of the problem. He asked that the implications of this be studied.

The Central Committee **accepted** the recommendation in this section of the report.

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The Central Committee **received** the report of the Committee on Unit II.

## VIII. Public issues

### A. *Statement on the Second Special Session of the United Nations General Assembly devoted to Disarmament*

Dr Campbell presented the proposed statement. After discussion and amendment, the Central Committee **adopted** the statement as follows:

The Second Special Session of the United Nations General Assembly devoted to Disarmament (SSD II) has failed to reach agreement on any matter of substance after five weeks of deliberations which concluded on 10 July 1982. No realistic assessment of the present international climate would have justified high expectations of SSD II. Nonetheless, the total collapse of negotiations towards the end of the Session and its failure to agree on a final document or virtually any matter of substance are deeply disappointing and give cause for alarm.

Certain of the factors contributing to this failure are clear in the opinion of many, among them:

- the sharp resurgence of East-West tensions as a result of the recent inflation of bellicose rhetoric emanating from some capitals;
- the eruption of major armed conflicts in the Middle East and the South Atlantic;
- the priority given to bilateral negotiations by the two major nuclear weapons states resulting in the lack of opportunity for other governments' involvement in serious negotiations;
- the growing frustration and resentment at the failure of those bilateral talks to produce effective disarmament;
- widespread non-compliance with the Non-Proliferation Treaty and other international agreements.

The meagre results of SSD II are therefore explicable, and were to a large degree predictable. They are no less tragic for that. World public opinion in opposition to the arms race has grown to unprecedented proportions in the period since SSD I (1978). Many groups, including the churches in different parts of the world, had worked intensively with governments and offered concrete, workable proposals for consideration by SSD II, on which world attention was focused. A number of these were formally presented to the Special Session in speeches by representatives of non-governmental organizations. The WCC General Secretary's contribution, and those of several other WCC-related church representatives were noteworthy, as were the numerous proposals submitted in writing, such as the report of the WCC International Hearing on Nuclear Weapons and Disarmament. The events organized by religious organizations and groups prior to and during the Special Session brought evidence of extensive commitment to disarmament.

In the light of these facts, the Central Committee of the World Council of Churches, meeting in Geneva, 19-28 July 1982:

1. Regrets the inability of the Second Special Session of the United Nations General Assembly devoted to Disarmament to respond to the



widespread public demand for concrete measures to stop and reverse the arms race;

2. Notes with approval that SSD II did reaffirm the Final Document of SSD I, strengthened the UN Disarmament Fellowship Programme, and launched a World Disarmament Campaign;

3. Urges the churches, in their continuing efforts to promote peace and disarmament, to continue to make use of the Final Document of SSD I which contains recommendations of lasting value, to cooperate wherever possible with the World Disarmament Campaign, and to encourage governments to make adequate financial contributions to the Campaign;

4. Further urges the churches to intensify their efforts, in cooperation with the growing number of peace and disarmament movements in different parts of the world, to mobilize a forceful world public opinion by deepening their analysis of the issues and understanding of the political struggle and by promoting unity among groups with different viewpoints who share a common desire for peace and disarmament;

5. Reaffirms its fundamental conviction, despite the disappointing results of SSD II, that the United Nations remain central to realizing global aspirations for peace and disarmament, without which effective measures cannot be achieved;

6. Urgently appeals to all governments, especially the governments of the two major nuclear weapons states, to show good faith and to respond to world public opinion by engaging in effective negotiations in the appropriate bodies to achieve a prompt freeze on the development, testing, production, deployment and stockpiling of nuclear weapons; to proceed directly towards general and complete disarmament, and redirect energies and resources to the development of global justice;

7. Strongly urges the churches to devote special attention, wherever possible, to efforts with their own governments to gain their support to these ends.

8. Invites and urges faithful men, women and children everywhere to engage in earnest prayer that the leaders of the nations may be directed along the paths of peace.

#### *B. Statement on Extrajudicial Executions*

Dr Campbell presented the proposed statement. Ambassador Dahlén explained that, like the 1977 Statement on Torture, this statement was very detailed so that it might be of use not only to churches but also to non-gov-

ernmental organizations and governments which were not familiar with the problem.

After discussion and amendment, the Central Committee **adopted** the statement as follows:

1. Since the 1977 Central Committee Statement on Torture, the incidence of torture has increased even further, and other violent practices have been added to the list of inhuman atrocities. Among these, none is more flagrant, degrading and irreversible than extrajudicial executions: the unlawful and deliberate extinction of life outside any judicial process and in denial of the protection of the law, carried out by order of a government, with its consent, or in complicity or collusion with government officials.
2. The WCC Statement on Torture recalled the biblical judgment “that the light has come into the world, and men loved darkness more than light, because their deeds were evil. For everyone who does evil hates the light, lest his deeds be exposed” (John 3:19-20). It urged churches and Christians to expose the incidence of torture and other such inhuman practices.
3. The Sixth Assembly of the WCC, to meet in Vancouver, Canada, in 1983 has as its theme “Jesus Christ — the Life of the World”. This theme affirms God’s gift of life which is entrusted to our care and nurture, to be lived fully in unity with all those who share this precious gift and therefore in respect of the rule of law in defence of justice. It is life lived in Christ which unites us in prayer and active solidarity with all those whose lives are threatened by the forces of death in our world.
4. These types of killings have reached such proportions in many parts of the world that they escape comprehension. The phenomenon goes by different names in different countries. Euphemisms such as “encounter” or “salvaging” have been coined to mask political assassinations. Summary executions are closely related. The alarming phenomenon of “disappearances” is widely used to accomplish extrajudicial executions adding agonizing doubt for family members who are often denied even the tragic relief of knowing that their loved ones are in fact dead.
5. All politically motivated killings, whether or not carried out by governments directly or by individuals, groups or organizations are reprehensible and deserve the strongest condemnation. But what makes extrajudicial executions so scandalous is the culpability of authoritative organs of government, whose rightful task is the protection of all its citizens. Governments have a responsibility to prevent killings, to investigate fully the crimes and bring those who perpetrate



them to justice. Their failure to protect, investigate and prosecute tends to show their complicity.

6. Extrajudicial executions are carried out by regular military and police forces, by special paramilitary units, by “death squads” or by hired assassins operating with impunity. Some governments even commit extrajudicial executions outside their own boundaries, at times in complicity with the government of the victim’s country of asylum or residence. These practices often result from the suspension of constitutional rights, a weakening of the independence of the judiciary, introduction of special legislative enactments, intimidation of witnesses, suppression of evidence and failure to act upon the results of independent investigations.

7. Governments often rationalize these practices, citing the threat posed by “insurgents” (political, social, racial), the need to consolidate power after a change of regime or to establish law and order in volatile political situations. Rationalizations also include the need to maintain foreign military bases, to maintain or extend global strategic advantage, or to defend the interests and provide security for the foreign operations of transnational corporations. Contributing factors include the transfer of certain forms of military technology and training, ideological indoctrination of police and military and the militarization of government, economic and social institutions.

8. Targets of extrajudicial executions are individuals, groups or political, ethnic or racial populations. Popular leaders who emerge from the exploited sectors of society, from territories or nations seeking independence, or from subordinated ethnic, racial or religious groups, are frequent victims. The killing of families is often used to frighten and intimidate potential activists. Among the most universally vicious acts is the “disappearance” of children in alarming numbers. In many instances the targets are professional groups such as lawyers, judges, journalists, intellectuals and clergy, who defend the rights of victims of government terror or who oppose government policies.

9. Governments usually seek to cover up extrajudicial executions by denying the fact of killings, attributing them to opposition forces, or explaining them as the result of armed encounters with government forces, attempts by victims to escape, accidents, or suicides. The true magnitude of such crimes is often unknown to the international community before it reaches proportions which will damage entire societies for generations to come.

10. The term “extrajudicial executions” is new for international law, and may have limited applicability in particular situations. Nevertheless, the *phenomenon* requires the urgent attention of the churches

because of its widespread occurrence and its abhorrent character. The churches must do together what many have already done alone: become witnesses to life in the midst of the demonic forces of death.

11. In the light of these considerations, the Central Committee meeting in Geneva, 19-28 July 1982:

- a) deplores the growing incidence of extrajudicial executions;
- b) condemns the unlawful and deliberate killings and disappearances carried out by or with the complicity of governments as indefensible under any circumstances;
- c) considers extrajudicial executions an abhorrent crime against humanity for which governments and their agents must be accountable under domestic and international law;
- d) considers it the duty of all governments to take appropriate legislative, executive and judicial measures to bring those directly or indirectly responsible to justice, and to consider favourably well-grounded requests for extradition of persons accused of such crimes wherever they may be;
- e) welcomes the role played by national and international mechanisms and organizations as well as by concerned persons and groups in the documentation and investigation of this phenomenon; and
- f) welcomes the increased attention given by the United Nations especially as reflected in the decision of the 1982 session of the UN Commission on Human Rights to appoint a special rapporteur to examine questions related to this phenomenon.

12. The Central Committee urges the member churches and individual Christians to:

- a) encourage and engage in human rights education, placing emphasis on the principle that extrajudicial executions cannot be justified under any circumstances;
- b) promote activities which will lead to a better understanding among the public regarding preventive measures against extrajudicial executions, such as early warning and alert systems already in effect for torture and disappearances;
- c) render support and protection for local human rights organizations and other bodies whose activities include the monitoring of extrajudicial executions;
- d) challenge governments' attempts to rationalize and legitimize extrajudicial executions;



- e) encourage the elaboration of guidelines for establishing whether a government has investigated sufficiently and in good faith reports of killings;
- f) encourage governments to permit independent investigations on their territories and to use their diplomatic channels for fact-finding and pressure elsewhere;
- g) seek appropriate ways to strengthen or cooperate with the existing national and international mechanisms for investigation, reporting and good offices, as well as other forms of speedy intervention;
- h) continue and intensify their efforts to cause their governments to ratify the International Covenants on Economic, Social and Cultural Rights, and on Civil and Political Rights adopted by the United Nations General Assembly, 16 December 1966; attention of governments should be called to the importance of ratifying specifically Article 41 of the Covenant on Civil and Political Rights, by which a state can express its willingness to allow other nations to raise questions, through a careful procedure, about its compliance with the provisions of this Covenant;
- i) study and seek the application at all levels of governments of the "Standard Minimum Rules for the Treatment of Prisoners" adopted on 30 August 1955, by the First United Nations Congress on the Prevention of Crime and the Treatment of Offenders, in view of the fact that many extrajudicial executions occur during imprisonment;
- j) seek to ensure the compliance of their governments with the provisions of these important international instruments, recognizing that while the Declarations are not legally binding, they do represent a large international consensus and carry very substantial moral weight;
- k) urge their governments to cooperate with current UN efforts to examine the phenomenon of extrajudicial executions and to assist the Special Rapporteur of the UN Commission on Human Rights on "Summary and Arbitrary Executions" in his mandate "to submit a comprehensive report on the occurrences and extent of the practice of such executions together with his conclusions and recommendations" by February 1983;
- l) strengthen their cooperation with the Working Group on Involuntary and Enforced Disappearances established by the UN Commission on Human Rights and to seek a renewal of its mandate beyond 1983; and
- m) encourage and collaborate with others' initiatives to establish an international strategy to eliminate extrajudicial executions and

to create effective international machinery to ban such executions.

C. *Resolution on ceding of South African land to Swaziland*

Dr Campbell presented the proposed statement. After discussion and amendment, the Central Committee **adopted** the statement as follows:

The decision by the South African Government to cede large tracts of territory in the Ingwavuma area of Natal and the Kangwane area of Transvaal Province together with over 800,000 South African citizens, to the kingdom of Swaziland represents a new strategy by the apartheid regime and carries with it new possibilities of widespread violence involving both black and white in South Africa.

The Central Committee urges the Programme to Combat Racism and the Commission of the Churches on International Affairs to investigate this development with a view to providing more detailed information to member churches, advising them on appropriate action which might be taken vis-à-vis their own governments and directly with the government of South Africa; also to advise the General Secretary on any action to be taken by the World Council of Churches.

D. *Lebanon*

1. *Report on team visit to Lebanon, 18-25 July*

Following a showing of slides taken by members of the team visit to Lebanon in June, Archbishop Sundby introduced the members of the delegation which had been sent by the Executive Committee to express solidarity with the churches and people of Lebanon.

Bishop Maximos of Pittsburg presented a factual account of the visit and the conversations held with leaders of the various Christian churches, the Muslim community and the government. Archbishop Sundby spoke of the bitterness of many politicians that Lebanon was suffering because of problems which concerned the whole region. Church leaders were realistic rather than pessimistic. The people seemed to be demoralized but were looking for signs of hope and longed to find a new start in justice and peace. The most urgent problem was the lifting of the blockade of West Beirut. Mr Maury described the actual situation in West Beirut and the anguish of the people there, suffering from shortages of basic supplies, intolerable suspense and the danger of epidemics. Dr Rubeiz outlined the relief needs and made a number of political observations. He stressed the importance of Lebanon's national unity in face of the danger of extended occupation.

Archbishop Sundby concluded the report by reading the letter from His Holiness Karekin II in response to the message written by the Moderator and the



General Secretary on behalf of the Executive Committee. The letter asked the Central Committee “to keep us constantly present in your prayers and to do your utmost to bring your valued contribution, through your own peoples and governments and international institutions, towards the alleviation of this continuing plight of Lebanon, by securing the recovery of the sovereignty and unity of this country, the withdrawal of all foreign forces from Lebanese territory, the restoration of peace and concord in this country and the Middle East as a whole and the recognition of the rights of all the peoples concerned”.

## 2. *Statement on Lebanon*

Mr Thompson presented a draft statement based on the report of the team. There was a full discussion.

Archbishop Ajamian said that in the past Lebanon had been a country of refuge to many persecuted Christian minorities but since 1975 it had been a battlefield whose fate had been decided in Damascus. “More than 20,000 Christians had been victims of this prolonged war.” He added that the Israeli invasion was not the cause of the tragedy but the consequence. He felt that the document presented a one-sided picture of the situation. Bishop Lønning supported this view and spoke of “the sacrifice for the sake of peace” made by Israel in returning the Sinai territory to Egypt. He opposed the reference to “a sovereign Palestinian state”. Dr Visser ’t Hooft spoke of the remarkable movement for peace among the Israeli people. Mr Buevsky proposed a number of amendments, including an appeal to the Israeli government to implement UN Security Council Resolutions on the question. Metropolitan Pankratiy stressed the sufferings of thousands of innocent Palestinian people and their right to have their own land. Ms Zaru said recognition of the rights of Palestinians did not constitute a denial of the security and rights of Israel; the wellbeing of one was inseparable from that of the other. Many other interventions were made along similar lines as indicated above.

Mr Thompson, on behalf of the drafting group, responded to a number of proposals for amendment. There was considerable discussion on the proposed inclusion of a reference to the Palestine Liberation Organization as an obvious partner in the conflict. It was **agreed** to include the following phrase: “*Even though the intention may have been to destroy the PLO forces, the warfare has been directed especially against the refugee camps...*” Prof. Meyendorff moved that the first part of paragraph 5 be reworded to read: “Calls upon the United Nations and all governments to treat with utmost urgency the resolution of the Palestinian question *on the basis of the Palestinians’ right for self-determination, including the right of establishing a sovereign Palestinian state, ...*” In the vote on this motion, 48 were in favour, 43 against and 7 abstained. The paragraph as amended was **agreed**, Bishop Lønning abstaining.

The Central Committee **adopted** the statement as follows:

The Executive Committee of the World Council of Churches, meeting in Geneva, 15-17 July 1982, recognizing the gravity of the situation in Lebanon, decided to send a delegation as a visible expression of its concern for and commitment to the people and the churches there. The delegation was composed of Archbishop Olof Sundby (Primate of the Church of Sweden and one of the Presidents of the WCC), the Rev. Jacques Maury (President of the French Protestant Federation), Bishop Maximos of Pittsburgh (Greek Orthodox Archdiocese of North and South America) and Dr Ghassan Rubeiz (Middle East Secretary of CICARWS/WCC). In a letter carried by the delegation to the WCC member churches in Lebanon and the MECC, the Executive Committee expressed its solidarity with the Lebanese and Palestinian people in their suffering.

We have now heard the report of the delegation which visited a wide range of leaders of churches and other religious communities, political figures, relief organizations, and wounded and displaced victims of the war. They have described in a moving, graphic and personal way the situation they witnessed on our behalf. Some of what we have heard is familiar, common to situations of war. Hundreds of thousands have been rendered homeless. Many thousands, including women and children, have been killed or wounded. An unknown number of bodies remain buried under rubble.

The Lebanese people have long suffered the presence of foreign and irregular military forces, but the report spoke also of some special cruelties occasioned by the Israeli invasion. Villages and towns, many of them already partially destroyed in years of conflict, have been not only badly shelled by the Israeli invading forces, but many have been razed. Even though the intention may have been to destroy the PLO forces, the warfare has been directed especially against the refugee camps, whose often poor inhabitants have been forced to flee with the few possessions they could gather from the ruins. Families have been separated. Thousands have been detained and sent to camps, access to which has been generally denied to international humanitarian agencies such as the International Committee of the Red Cross, contrary to the Geneva conventions. Arrests and detentions continue, forcing many Palestinian men into hiding. The refugees have been forbidden to erect rudimentary shelters such as tents even at the sites of their former camps. Supplies of food, water, medicines, fuel and other basic survival items have been interdicted when destined for even the most needy victims. The people have been subjected to pressures aimed at further dividing the Lebanese and turning them more bitterly against the Palestinians.



The delegation spoke with special urgency of the plight of West Beirut, describing its siege by the Israeli forces as horrible and scandalous. They portrayed the intolerable physical and psychological pressures on a people waiting for a final, devastating attack. West Beirut is a powder keg, they reported, which could explode, with unimaginable suffering and loss of life. While the people there desperately hope to be spared, they doubt that current efforts to head off the assault will succeed. The situation deteriorates from day to day.

The delegation praised the courageous witness of Christians and Muslims and paid tribute to the emergency relief efforts of the MECC and other organizations under the severe restraints imposed by the occupying forces.

The Lebanese people continue to express their longing to re-establish sovereignty over their own land, and to begin to rebuild a harmonious, unified nation which had once exemplified Christian-Muslim rapprochement. To achieve this, they demanded the withdrawal of all foreign forces and the re-establishment of Lebanese territorial integrity. Many also made clear the imperative need of the Palestinian people for a state of their own, which they saw as necessary for any lasting, just settlement.

Moved by this report, profoundly desirous of preventing an assault on West Beirut, and of contributing to a solution to this conflict so that this tragedy will not again be repeated for any of the people involved, the Central Committee of the WCC, meeting in Geneva, 19-28 July 1982:

1. Demands the immediate lifting of the siege on West Beirut and urges governments and intergovernmental organizations to spare no effort to this end;
2. Affirms its conviction that the recovery of Lebanese territorial integrity is a key to peace and justice in the region, and that for this to be realized, all foreign forces must be withdrawn from Lebanese territory; and urges the United Nations and governments, especially those of the USA, the USSR, the European Community, and the Arab states to use their influence to secure for the Lebanese the opportunity to build a just and unified society after years of political disruption and fighting;
3. Condemns the Israeli invasion of Lebanese territory, appeals to the Israeli government to implement UN Security Council resolution 509 and other relevant resolutions, and reiterates its rejection of the use of military force to resolve political conflicts;
4. Protests the actions of the Israeli forces in barring free access of international humanitarian agencies to places of detention of prisoners

and refugee relocation centres, as well as the interdiction of basic necessities destined for the victims;

5. Calls upon the United Nations and all governments to treat with utmost urgency the resolution of the Palestinian question on the basis of the Palestinians' right for self-determination, including the right of establishing a sovereign Palestinian state, and to support initiatives for a just comprehensive settlement in the Middle East, by which the rights of Lebanon, Israel and the other states of the region to live in peace within secure and recognized boundaries are guaranteed;

6. Urges the member churches:

- a) to bring the concerns expressed above to the attention of their governments and to press upon them the urgency of appropriate action;
- b) to help mobilize international public opinion, demanding respect for human rights and international norms governing the behaviour of military forces in times of armed conflicts, especially with respect to the treatment of the thousands of detained persons;
- c) to assist the churches within Lebanon in their attempts for reconciliation with a view to achieving harmony and unity among all communities in the country;
- d) to continue to support generously the MECC and the churches in the area in their programmes of relief and rehabilitation and to support humanitarian organizations in their efforts to have access to all parts of Lebanon to provide emergency assistance;
- e) to support those within Israel who are working for a just peace in the area;
- f) to continue to uphold in intercessions and prayers the Lebanese, Palestinian and Israeli peoples.

#### *E. Conflict in the South Atlantic*

The General Secretary made the following personal statement to the Central Committee, which was **approved** for inclusion in the minutes:

Participants in the Central Committee from Argentina, Britain and Ireland along with a few WCC staff met early this week to discuss the South Atlantic situation and its implications for Argentina and Great Britain and for churches in these countries. The participants regretted that there were wrong perceptions on both sides as to the intentions and expectations of each of the parties involved and that armed conflict broke out. They felt that it could not be accepted that this was the only or the best course of action open to the two countries for the solu-



tion of the conflict. There was reason to be grateful that throughout the conflict frank and open communication had been maintained between Argentine and British churches, especially during the visit of our President, Prof. José Miguez-Bonino, during the war.

The basic issues of the conflict remain unresolved. The participants at the meeting have made several suggestions regarding strengthening of relations between churches in the two countries and continuing conversations on these issues.

We want to assure the churches in Argentina and Britain and Ireland that the WCC will be prepared to render all possible assistance to them in this matter and to support their efforts for finding a just and peaceful solution to the issues involved. We assure the peoples and churches in these countries of our intercessions and prayers.

Mr Morgan and Ms Ferrari welcomed the opportunity afforded by the Central Committee for the conversation among members of the churches in Britain and Argentina.

Dr Held pointed out that the conflict was also of deep concern to many other churches but that they did not have full knowledge of the problem. Churches needed information about such situations to help avert such tragedies and to maintain fellowship when a conflict breaks out. He asked that staff be requested to prepare documentation for the information of member churches to facilitate discussion of the general problems raised by the conflict. This was **agreed**.

### **REPORT OF THE COMMITTEE ON UNIT III: EDUCATION AND RENEWAL**

Principal Engström presented the report as follows:

- I.a. The Unit III Committee met in both plenary and sub-unit sessions. In the first plenary all necessary arrangements were made for its sessions along with introductions and orientation for those new to the Unit. Special attention and appreciation were given to both departing and newly-arrived staff.
- b. Two priorities were affirmed from the outset: on the one hand the Unit Committee would hold before itself the Nairobi mandate and the Sheffield recommendations as adopted by the Central Committee in Dresden as criteria for evaluating its own work, especially the call to promote faith in the triune God.
- c. On the other hand, the Unit would continue its commitment to the process of bringing the concerns, resources and learnings of congregations

and local church members together with those of all three WCC Units. To this end, Unit III commits itself afresh to inter-unit collaboration and reiterates its statement to the Central Committee in 1981: "This Unit understands itself to be in special (though not exclusive) advocacy for congregations and members of the churches as they seek renewal of the church, renewal of the human community and renewal of themselves. Unit III has a particular commitment to ensure that 'grassroots' and contextual theological insights and experiences of renewal will be fully acknowledged in the studies and programming of the WCC. The Unit is concerned to enable the WCC as a whole to be, and to be seen as, an ecumenical and renewing experience. Through the contributions of children, youth, women and men, laity and clergy, as well as those of institutions and programmes of ecumenical learning for ministries of the whole people of God, the Unit intends to make a substantive contribution to the whole work of the WCC" (Minutes of Central Committee, August 1981, pages 91-92).

d. The Unit III Committee spent the remainder of that first plenary in a general review and assessment of its five sub-units' life and work as presented in the draft report *Nairobi to Vancouver*, with a particular eye on the four areas of concentration for our work lifted up by the post-Nairobi 1976 Central Committee meeting.

II. The second plenary session received a presentation by Faith and Order on the baptism, eucharist and ministry document and plans for its referral to the churches. Guidance was sought regarding the educational interpretative challenge ahead. Many concerns were noted and the fact that special cooperation between Unit III and Faith and Order would be needed over the coming years for this undertaking. Unit III members expressed appreciation for this plenary consultation. Much was learned from this process and it was seen as one of the models (along with the "Community of Women and Men" study) in clarifying and enhancing future inter-unit collaboration.

III. The third plenary session was devoted to a consideration of the Resource Sharing System proposal. While generally affirming the principle of the matter and the need for greater coordination, access and information sharing, the Unit Committee members and most of the sub-unit committees still had considerable uneasiness about the tendency to centralization, the apparent confusion about screening responsibilities, the reduced level of participation, and the cumbersomeness in the proposed design. More study and consultation is needed at all levels about specific concerns detailed in the Youth, Women and PTE sub-unit committee reports to Unit III. The Unit Committee believes that final action at this time by the Central Committee on this proposal would be premature.

IV. From considerations in sub-unit meetings of the draft report *Nairobi to Vancouver*, of the report of Unit III and the progress report on the Resource



Sharing System, came the following concerns for the attention of the Central Committee:

1. The experience of at least two sub-units of “team visitations” prior to major consultations prompts Unit III to commend this practice for consideration by all sub-units in their programme planning.
2. The concept and values of “ecumenical learning” as stated in 1981 at Dresden and included in the minutes of the Central Committee are reaffirmed by Unit III as a major long-range commitment for the WCC.
3. Special attention within this commitment and in this time of limited programming and Assembly involvement is needed to ensure support and education of laity in the churches.
4. Unit III reaffirms its hope that in the Assembly year, adequate regular or interim staff and also sufficient administrative financial support will be provided especially where sub-units may become dependent on undesignated central funds (such as the Scholarships Office in the Sub-unit on Education).
5. The Unit III Committee has encouraged the continuing staff efforts to clarify and regularize the terminology used for unit and sub-unit structures as well as to ensure greater continuity and overlap of membership among Central Committee, unit committee and sub-unit working group/commissions with a view to the post-Assembly period.

V. The fourth and final plenary sessions were devoted to details of Assembly preparations, programmes and resources. The Unit Committee expressed to the Assembly Preparations Committee its concern and hope for the roles of women and youth in the leadership of the Sixth Assembly as well as for the participation of children in the programme of the Assembly. Furthermore, the Committee communicated the need for greater provision for hearings on the work of the units and sub-units at the Assembly.

The Moderator indicated that consideration of the comments on the Resource Sharing System would be deferred until the presentation of the Unit II Committee report on this subject.

The Central Committee **received** the report of the Committee on Unit III.

Principal Engström expressed his gratitude for the richness of the inspiration and fellowship he had received through the Central Committee, of which he had been a member since 1968. He paid tribute to the staff for their dedicated service.

## STAFFING

In a closed session, Ms Skuse presented the recommendations of the Executive Committee, acting as the Staffing Committee of Central Committee, on appointments and reappointments.

### I. Central Committee appointments

#### A. Staff subject to maximum years of service rule

The Central Committee **agreed** to the following reappointments:

## GENERAL SECRETARIAT

### *Office for Income Coordination and Development*

Mr Archibald Turnbull (UK, Church of Scotland), Director, for three years from 1 January 1984 (will complete 11 years 6 months' service) (Exec. July 1982), following his appointment as Director by the Executive Committee in February 1982 (see below).

## UNIT I

### *Commission on World Mission and Evangelism*

Rev. George Todd (USA, United Presbyterian Church USA), Secretary for Urban and Rural Mission, for four months from 1 September 1982 (will complete 9 years 4 months' service) (Exec. July 1982).

## UNIT II

### *Commission on Inter-church Aid, Refugee and World Service*

The period of secondment to Ecumenical Development Cooperative Society of Mr Adrian Wijemanne (Sri Lanka, Church of Ceylon (Anglican)) be extended for three years from 1 August 1982 (will complete 11 years 3½ months' service).



*B.     Technical staff not subject to maximum years of service rule*

The Central Committee **agreed** to the following reappointments:

GENERAL SECRETARIAT

*Library*

Mr Pierre Beffa (Switzerland, Roman Catholic), Reference Librarian, for three years from 1 July 1983 (will complete 20 years' service) (Exec. Feb. 1982).

*Ecumenical Institute, Bossey*

Ms Roswitha Ginglas-Poulet (FRG, Roman Catholic), Interpreter, for three years from 1 June 1984 (provided the legal question arising from her residence in France can be resolved) (will complete 14 years' service) (Exec. July 1982).

Ms Margaret Pater (UK, Methodist), Interpreter, for three years from 1 July 1984 (will complete 12 years' service) (Exec. July 1982).

*Department of Communication*

Ms Rosemarie Doench (FRG, EKID (Reformed)), Translator, for three years from 1 July 1984 (will complete 16 years' service) (Exec. July 1982).

Ms Cornelia Kerkhoff (FRG, Roman Catholic), Translator, for three years from 1 July 1984 (will complete 14 years' service) (Exec. July 1982).

Ms Joan Reilly (UK, Church of Scotland), Translator, for three years from 1 April 1984 (will complete 15 years' service) (Exec. July 1982).

FINANCE AND CENTRAL SERVICES

Mr Jean Mosimann (Switzerland, Salvation Army), Manager, Central Services, for three years from 1 August 1983 (will complete 21 years 2 months' service) (Exec. July 1982).

**II.     Ratification of appointments and reappointments**

The Central Committee **agreed** to ratify the following appointments and reappointments made by the Executive Committee in its meetings of February 1982 and July 1982:

A. Appointments

GENERAL SECRETARIAT

*Office for Income Coordination and Development*

Mr Archibald Turnbull (UK, Church of Scotland), Director, from 1 April 1982 (Exec. Feb. 1982).

*Department of Communication*

Rev. Theodore Buss (Switzerland, Swiss Protestant Church Federation), Press Officer (French and German), for three years from 1 September 1982 (Exec. Feb. 1982).

Ms Joan Cambitsis (UK, Church of England), Production Manager (Technical Staff), for three years from 1 March 1982 (Exec. Feb. 1982).

Rev. Anthony J. Coates (UK, United Reformed Church), English Translator (Technical Staff), for three years from 1 October 1982 (Officers and Exec. July 1982).

Mr Michael A. Dominguez (USA, Disciples of Christ), Visual Arts Coordinator, for three years from an agreed date (Exec. July 1982).

Mr Marlin van Elderen (USA, Christian Reformed Church), Editor "One World", for three years from an agreed date (Exec. July 1982).

FINANCE AND CENTRAL SERVICES

*Finance*

Mr Armand Laurent (Switzerland, Swiss Protestant Church Federation), Supervisor EDP Services (Technical Staff), from 1 March 1982 (Exec. Feb. 1982).

Mr Chien Chun Wang (Taiwan, Lutheran), Supervisor, Accounting Services (Technical Staff), from 1 March 1982 (Exec. Feb. 1982).

*Duplication Section/Cyclostyle*

Mr Gilbert Girauldon (France, Roman Catholic), Head of Cyclostyle (Technical Staff), for three years from 1 March 1982 (Exec. Feb. 1982).

UNIT I

*Commission on World Mission and Evangelism*

Rev. Kenith A. David (UK, Church of England), Secretary for Urban Rural Mission, for three years from 1 January 1983 (Exec. July 1982).



Ms Ana de Garcia (USA, Lutheran), Assistant to the Director, for three years from 1 February 1982 (Officers and Exec. Feb. 1982).

## UNIT II

### *Commission on Inter-church Aid, Refugee and World Service*

Mr Nicholas Maro (Tanzania, Evangelical Lutheran Church in Tanzania), Director, for three years from 1 January 1983 (Postal Vote and Exec. July 1982).

Mr Oscar F. Canelos (Ecuador, Evangelical Lutheran), Associate Director, ECLOF, for three years from an agreed date (Exec. July 1982).

Dr Nico C. Keulemans (Netherlands Reformed Church), Emergency and Rehabilitation Officer, for three years from an agreed date (Exec. July 1982).

Dr Kyung-Seo Park (South Korea, Presbyterian (PROK)), Secretary for Asia, for three years from 20 March 1982 (Officers and Exec. Feb. 1982).

Ms Thelma J. Skiller (Australia, Uniting Church in Australia), Secretary for Finance, for three years from 15 July 1982 (Officers and Exec. July 1982).

Mr Reginald Stober (Sierra Leone, Anglican), Director, ECLOF, from 1 April 1982 (Exec. Feb. 1982).

### *Christian Medical Commission*

Dr Cecile de Sweemer (Belgium, United Presbyterian Church, USA), Associate Director, for three years from 15 August 1982 (Exec. Feb. 1982).

### *Unit II Staff*

Mr John H. Jivanandham (Pakistan, Church of Pakistan), Finance Officer, for three years from 1 September 1982 (Officers and Exec. July 1982).

### *Units II & III*

Rev. Coen Boerma (Netherlands, Reformed Churches in the Netherlands), Secretary for Development Education, for three years from 1 September 1982 (Exec. Feb. 1982).

## B. Reappointments

## GENERAL SECRETARIAT

### *Office for Income Coordination and Development*

Ms Margaret Béguin-Austin (Meinertz) (USA, Disciples of Christ), Associate Director, for three years from 16 August 1983 (will complete 6 years' service) (Exec. July 1982).

### *Ecumenical Institute, Bossey*

Dr Dan-Ilie Ciobotea (Romania, Romanian Orthodox Church (Eastern)), Lecturer, for three years from 15 November 1983 (will complete 6 years' service) (Exec. July 1982).

### *Department of Communication*

Ms Marie Hildegard Benz (FRG, Roman Catholic), Translator (half-time) (Technical Staff), for three years from 1 February 1984 (will complete 6 years' service) (Exec. July 1982).

## FINANCE AND CENTRAL SERVICES

### *Finance*

Mr Armand Laurent (Switzerland, Swiss Protestant Church Federation), Supervisor EDP Services (Technical Staff), for three years from 21 February 1983 (will complete 9 years' service) (Exec. Feb. 1982).

## UNIT I

### *Dialogue with People of Living Faiths and Ideologies*

Rev. S. Wesley Ariarajah (Sri Lanka, Methodist), Programme Secretary for Christian-Hindu-Buddhist Relations, for three years from 1 January 1984 (will complete 6 years' service) (Exec. July 1982).

### *Faith and Order*

Rev. Dr William H. Lazareth (USA, Lutheran Church in America), Director, for three years from 1 May 1983 (will complete 6 years' service) (Exec. Feb. 1982).

Rev. Dr Michael Kinnamon (USA, Disciples of Christ), Executive Secretary, for one month from 1 August 1983 (will complete 3 years 1 month's service) (Exec. Feb. 1982).

Rev. Dr Hans-Georg Link (FRG, EKiD (Lutheran)), Executive Secretary, for three years from 1 June 1983 (will complete 6 years' service) (Exec. July 1982.)

## UNIT II

### *Commission on Inter-church Aid, Refugee and World Service*

Mr Huibert van Beek (Netherlands, Netherlands Reformed Church), Secretary for Ecumenical Sharing of Resources, for three years from 1 September 1983 (will complete 6 years' service) (Exec. July 1982).



Mr Uffe Gjerding (Denmark, Evangelical Lutheran), Secretary for Europe, for three years from 1 September 1983 (will complete 6 years' service) (Exec. July 1982).

Mr Samuel Isaac (India, Church of South India), Secretary for Ecumenical Sharing of Personnel, for three years from 15 December 1983 (will complete 6 years' service) (Exec. July 1982).

Rev. Angel V. Peiro (Argentina, Disciples of Christ), Secretary for Latin America and Caribbean, for three years from 1 April 1983 (will complete 6 years' service) (Exec. Feb. 1982).

Mr Lalashowi Swai (Tanzania, Evangelical Lutheran Church in Tanzania), Secretary for Africa, for three years from 1 March 1983 (will complete 6 years' service) (Exec. Feb. 1982).

#### *Commission of the Churches on International Affairs*

Mr Victor Hsu (Mauritius, Church of Scotland), Executive Secretary in New York, for one year from 1 December 1983 (will complete 7 years' service) (Exec. July 1982).

Mr Erich Weingartner (Canada, Lutheran), Executive Secretary, for three years from 1 January 1984 (will complete 9 years' service) (Exec. July 1982).

#### *Commission on the Churches' Participation in Development*

Rev. Wolfgang Schmidt (FRG, EKiD), Secretary for Ecumenical Development Fund, for three years from 1 November 1983 (will complete 9 years' service) (Exec. July 1982).

#### *Unit II Staff*

Rev. Charles Harper (USA, United Presbyterian Church USA), Secretary, Human Rights Resources Office for Latin America, for three years from 1 January 1984 (will complete 9 years' service) (Exec. July 1982).

### UNIT III

#### *Women in Church and Society*

Rev. Bärbel von Wartenberg (FRG, EKiD (Lutheran)), Director, for three years from 1 October 1983 (will complete 6 years' service) (Exec. July 1982).

Ms Priscilla Padolina (Philippines, Methodist), Programme Secretary, Women and Rural Development, for three years from 1 January 1984 (will complete 9 years' service) (Exec. July 1982).

### *Education*

Rev. Dr Ulrich Becker (Federal Republic of Germany, EKiD (Lutheran)), Director, for three years from 1 March 1983 (will complete 9 years' service) (Exec. Feb. 1982).

### *Programme on Theological Education*

Rev. Dr Samuel Amirtham (India, Church of South India), Assistant Director, for three years from 1 April 1983 (will complete 6 years' service) (Exec. Feb. 1982).

### *Renewal and Congregational Life*

Rev. Carlos A. Sintado (Argentina, Methodist), Secretary for Renewal Centres and Movements, for three years from 1 January 1984 (will complete 6 years' service) (Exec. July 1982).

## NEW YORK OFFICE

Ms Nancy Clark (USA, Lutheran Church in America), Interpretation Officer, for one year from 1 April 1983 (will complete 4 years' service) (Exec. Feb. 1982).

### **III. Information**

The Central Committee **noted** the following information on staff matters reported by the Executive Committee:

#### *A. Transfers*

### UNIT I

#### *Commission on World Mission and Evangelism*

Rev. George Todd (USA, United Presbyterian Church) Secretary for Urban and Rural Mission, to New York on 1 February 1982.

### UNIT II

#### *Commission of the Churches on International Affairs*

Mr Victor Hsu (Mauritius, Church of Scotland), Executive Secretary, to New York from 1 June 1982.



*Commission on the Churches' Participation in Development*

Ms S. Ramamonjisoa (Madagascar, Church of Jesus Christ in Madagascar), Consultant, to Paris on 1 January 1982.

B. Consultants (appointed by the General Secretary)

GENERAL SECRETARIAT

*Department of Communication*

Dr Thomas Wieser (Switzerland/USA, United Presbyterian Church, USA), from 1 January to 31 December 1982 (Ecumenical Review).

UNIT I

*Church and Society*

Mr Janos Pasztor (Hungary, Reformed Church of Hungary), from 1 January until 31 December 1982.

*Commission on World Mission and Evangelism*

Rev. Dorothy Harvey (New Zealand, Presbyterian), for two years from 1 September 1982.

Ms Jean Stromberg (USA, Lutheran), Consultant (USA), for four months from 1 September 1982.

UNIT II

*Commission on Inter-church Aid, Refugee and World Service*

Ms Frances Martin (UK, Church of England), for six months from 1 May 1982.

Mr Ralph Young (Canada, United Church of Canada), for up to ten months from 17 February 1982.

*Commission of the Churches on International Affairs*

Mr Friedrich W. Solms (Federal Republic of Germany, Lutheran), for 1 year 10 months from 1 March 1982.

*Programme to Combat Racism*

Ms F. M. Esther Prieto (Paraguay, Roman Catholic), for one year from 24 April 1982.

### *Christian Medical Commission*

Ms Melita Wall (Paraguay, Baptist), for two years from 1 December 1981.

## UNIT III

### *Education*

Rev. Randall B. Boggs (USA, Presbyterian Church US), for one year from 1 December 1981.

Mr Antonio Faundez (Chile, Roman Catholic), for 13 months from 1 June 1982.

## NEW YORK OFFICE

Mr William Jones (USA, Episcopal Church), for 18 months from 1 April 1982.

It was noted that the following consultants have left or will shortly leave the service of the World Council of Churches:

## UNIT I

### *Commission on World Mission and Evangelism*

Ms Jean Stromberg (USA, Lutheran), on 31 December 1982 (will complete 2 years 4 months' service).

Mr Victor Vaca (Ecuador, Disciples of Christ), on 30 June 1982 (completed 4 years 9 months' service).

## UNIT II

### *Commission on the Churches' Participation in Development*

Mr Marcos Arruda (Brazil, Roman Catholic), on 31 March 1982 (completed 2 years 6 months' service).

Mr Pascal de Pury (Switzerland, French Reformed Church), on 31 March 1982 (completed 1 year 7 months' service).

### *Programme to Combat Racism*

Ms Esther Prieto (Paraguay, Roman Catholic) on 23 April 1983 (will complete 2 years' service).



### UNIT III

Rev. Randall B. Boggs (USA, Presbyterian Church US), on 30 November 1982 (will complete one year's service).

#### C. Death

Mr John P. Taylor (USA, United Methodist Church), Project Team (Film & Visual Arts), Department of Communication, died suddenly on 9 April 1982.

#### D. Retirements and other departures from the service of the WCC taking place before the Vancouver Assembly

### GENERAL SECRETARIAT

Mr Wesley Kenworthy (UK, Methodist), Assistant General Secretary for Finance and Administration, left on 15 April 1982 (completed 4 years' service).

#### *Department of Communication*

Mr Bruce Best (Australia, Uniting Church), will leave on an agreed date between October and December 1982 (will complete 2 years 3 months' service by October 1982).

Rev. David Lewis (UK, United Reformed Church), Translator, retired on 30 April 1982 (completed 11 years 6 months' service).

### UNIT I

#### *Church and Society*

Dr Paul Abrecht (USA, American Baptist Convention), Director, will retire on 28 February 1983 (will complete 33 years 6 months' service).

#### *Faith and Order*

Rev. Dr Constance Parvey (USA, Lutheran Church in America), Secretary for study on "The Community of Women and Men in the Church", left on 28 February 1982 (completed 4 years 2 months' service).

Dr C. S. Song (USA, Presbyterian Church in Taiwan), Associate Director, will leave on 31 August 1982 (will complete 9 years' service).

#### *Commission on World Mission and Evangelism*

Mr Pontas Nasution (Indonesia, Protestant Christian Batak Church), Secretary for Education and Mission, will leave on 31 July 1982 (will complete 4 years 9 months' service).

Rev. George Todd (USA, United Presbyterian Church USA), Secretary for Urban and Rural Mission, will leave on 31 December 1982 (will complete 9 years 4 months' service).

## UNIT II

### *Commission on Inter-church Aid, Refugee and World Service*

Mr Jean Fischer (Switzerland, Swiss Protestant Church Federation), Director, will leave on 31 August 1982 (will complete 18 years 5 months' service).

Mr Robin Morison (Australia, Anglican), Emergency and Rehabilitation Officer, left on 17 April 1982 (completed 2 years 5 months' service).

Mr Willem Schot (Netherlands, Reformed Churches in the Netherlands), Finance Officer, will leave on 30 September 1982 (will complete 21 years 2 months' service).

### *Commission on the Churches' Participation in Development*

Dr Julio de Santa Ana (Uruguay, Methodist), Director, will leave on 31 December 1982 (will complete 9 years 11 months' service).

Prof. Nikolai Zabolotski (USSR, Russian Orthodox Church (Eastern)), Study Secretary, will leave on 31 July 1983 (will complete 6 years' service).

### *Commission of the Churches on International Affairs*

Rev. Dwain Epps (USA, United Presbyterian Church), Executive Secretary, New York, left on 28 February 1982 (completed 8 years 2 months' service).

### *Programme to Combat Racism*

Mr R. W. Nesbitt (USA, United Church of Christ), Secretary for Programme, will leave on 12 November 1982 (will complete 3 years' service).

## UNIT III

### *Programme on Theological Education*

Rev. Aharon Sapsezian (Brazil, Armenian Evangelical Church), Director, will leave on 28 February 1983 (will complete 12 years 5 months' service).

### *Youth*

Mr Peter Moss (UK, Presbyterian Church in Ireland), Director, will leave on 30 November 1982 (will complete 6 years 2 months' service).



### *Renewal and Congregational Life*

Canon David Tatchell (Canada, Anglican), Director, will leave on 31 August 1982 (will complete 2 years 1 month's service).

### *E. Retirements and other departures from the service of the WCC taking place after the Vancouver Assembly*

## GENERAL SECRETARIAT

Dr Konrad Raiser (FRG, EKID (Lutheran)), Deputy General Secretary, will leave on 30 September 1983 (will complete 10 years' service).

### *Office for Assembly Preparation*

Dr Reinhild Traitler (Austria, Evangelical Church of the Augsburg and Helvetic Confession), Secretary for Assembly Preparation, will leave on 31 December 1983 (will complete 14 years 1 month's service).

### *Ecumenical Institute, Bossey*

Rev. Dr Karl Hertz (USA, Lutheran Church in America), Director, will leave on 30 September 1983 (will complete 5 years 3 months' service).

## UNIT I

### *Faith and Order*

Rev. Dr Michael Kinnamon (USA, Disciples of Christ), Executive Secretary, will leave on 31 August 1983 (will complete 3 years 1 month's service).

### *Dialogue with People of Living Faiths and Ideologies*

Dr John B. Taylor (UK, Methodist), Director, will leave on 30 September 1983 (will complete 10 years 5 months' service).

### *Commission on World Mission and Evangelism*

Rev. Emilio E. Castro (Uruguay, Methodist Church of Uruguay), Director, will leave on 31 December 1983 (will complete 11 years' service).

## UNIT II

### *Commission on Inter-church Aid, Refugee and World Service*

Father Georgios Tsetsis (Greece, Greek Orthodox Church (Eastern)), Deputy Director, will leave on 31 December 1983 (will complete 18 years 8 months' service).

### *Christian Medical Commission*

Dr Stuart Kingma (USA, Christian Reformed Church), Director, will leave on 31 December 1983 (will complete 9 years' service).

## UNIT III

### *Programme on Theological Education*

Rev. Dr Ross Kinsler (USA, United Presbyterian Church USA), Assistant Director (New York), will leave on 31 August 1983 (will complete 6 years' service).

## IV. Vacancies

The Central Committee **noted** the following vacancies:

## GENERAL SECRETARIAT

### *Office of the General Secretary*

Deputy General Secretary (October 1983)

### *Ecumenical Institute, Bossey*

Director (September 1983)

### *Department of Communication*

Photographic Services Coordinator (WCC/LWF) (October 1982)

## UNIT I

### *Church and Society*

Director (March 1983)

### *Dialogue with People of Living Faiths and Ideologies*

Director (October 1983)

Secretary for Christian-Muslim Relations (October 1983)

### *Faith and Order*

Executive Secretary (September 1982)

Executive Secretary (September 1983)



*Commission on World Mission and Evangelism*

Director (January 1984)

Secretary for Publications (January 1983)

Secretary for Education and Mission (August 1982)

UNIT II

*Commission on Inter-church Aid, Refugee and World Service*

Deputy Director (January 1984)

*Programme to Combat Racism*

Programme Secretary (November 1982)

Research Secretary (May 1983)

*Commission on the Churches' Participation in Development*

Director (January 1983)

Study Secretary (July 1983)

*Christian Medical Commission*

Director (January 1984)

UNIT III

*Programme on Theological Education*

Director (March 1983)

Assistant Director (September 1983)

*Youth*

Director (December 1982)

*Renewal and Congregational Life*

Director (August 1982)

The Central Committee **agreed** to give power to the Executive Committee and Officers to act on vacancies which must be filled before the meeting of the new Central Committee.

## V. Review of policy regarding staff appointments and reappointments

Ms Skuse presented the following report on the review of policy regarding staff appointments and reappointments:

The 1977 Central Committee meeting adopted a statement of policy regarding appointments and reappointments (Minutes, Appendix VI, pp. 97-98). The 1980 Central Committee meeting laid down procedures regarding reappointment beyond the maximum period of service of nine years (Minutes, p. 96). The Staff Rules provide for a process of regular performance appraisal. Our experience in carrying out the procedures laid down and in carrying out the performance appraisal has led us to propose one change in the Staff Rules and Regulations.

*First appointment:* The present rule is that a staff member is appointed for three years, i.e. a director of a programme unit, of a specialized unit, or of a department, and all other programme staff. Another rule calls for a review of the staff appointment a year before the termination of the period of three years. In the case of staff in their first appointment, this can often mean, because of the times of meeting of the Executive and Central Committees, reviewing the appointment after only 18 or 21 months of service. In view of the complexity of the work and of the fact that many staff have to undergo language training, it is difficult to appraise the performance of the staff member after so short a time. It is equally difficult for the staff member to be sure as to whether he/she wishes to continue. This problem has been identified by the directors, sub-unit committees and by the General Secretariat.

It is therefore recommended that the first appointment be for four years and subsequent reappointments be for three years, with a maximum of ten years. This would enable the staff, the committees, the General Secretariat and the Executive Committee to make a better appraisal of the staff member's performance and about the appropriateness of reappointment.

The Central Committee:

1. **Accepted** this recommendation;
2. **Agreed** that this rule become effective with appointments which are made subsequent to this meeting of the Central Committee.

## NOMINATIONS

In a closed session Ms Skuse presented the recommendations of the Executive Committee, acting as the Nominations Committee of the Central Committee.



*A. Executive Committee*

It was recommended that the existing members of the Executive Committee be reappointed to serve until the Assembly in 1983. This was **agreed**.

*B. Preparation for Nominations Committee*

It was recommended that a Preparation for Nominations Committee be appointed to prepare the process of nominations at the Assembly with the following membership:

Mr Harry Ashmall, moderator	Western Europe	Reformed
Mr John Doom	Pacific	Reformed
Ms Frieda Haddad	Middle East	Orthodox
Metropolitan Juvenaly	Eastern Europe	Orthodox
Ms Olivia Muchena	Africa	Methodist
Rev. Orlando Santos de Oliveira	Latin America	Anglican
Bishop Roland J. Payne	Africa	Lutheran
Ms Margaret Sonnenday	North America	Methodist
Rt Rev. Neville W. de Souza	Caribbean	Anglican
U Kyaw Than	Asia	Baptist

Ms Thompson proposed that a young person be added to the list. Bishop Huebner noted that the major confessions except Lutheran were represented by two persons and asked that this fact be taken into consideration in any additional appointment. Ms Skuse pointed out that such a list could not be fully representative. Consultation would take place between the Committee and churches and regional groups.

After discussion, it was **agreed**:

1. To appoint the above-named Preparation for Nominations Committee;
2. To add one young person, taking into account the various balances;
3. That Mr Ashmall be moderator of the Committee.

## REPORT OF THE FINANCE COMMITTEE

The Moderator of the Finance Committee, Dr McCloud, presented a preliminary report to the Central Committee at the outset of the meeting, outlining the current financial situation of the WCC and the principal items which would need to be resolved, including the financing of the Sixth Assembly. It was **agreed** to refer the preliminary report to the Finance Committee.

At a later session, the report of the Finance Committee was introduced with an audiovisual presentation demonstrating that since the Nairobi Assembly the major contributing churches, i.e. in the Federal Republic of Germany, USA, UK and Sweden, had by and large kept pace with the cost of living in relation to their giving. Nevertheless, due to the decline in the value of their currencies and the movement in emphasis from unrestricted to restricted giving, the result had been that restricted giving had increased in real terms over the period but unrestricted giving had declined.

Dr McCloud then presented the report as follows:

## **I. 1981 financial report**

Members of the Central Committee have received copies of the 1981 financial report. This report was reviewed by the Finance Committee after being given detailed attention by the Audit Committee.

The Finance Committee was grateful for the improvement of 1981 over 1980 and especially in comparison with the estimates considered in Dresden.

Actual expenses incurred in 1981 totalled Sfr.32,516,701 against an approved budget of Sfr.32,127,379. Actual income was however above the expected level. Undesignated income actually received was Sfr.295,316 less than undesignated income required, while fund balances held by sub-units increased by Sfr.2,337,206.

The Finance Committee wishes to draw the attention of the Central Committee to the fact that the favourable outcome of the year should be regarded with some prudence. The statement of income and expenses of the Council presented on page 8 of the financial report shows an excess of income over expenditures of Sfr.1,721,726 for the WCC as a whole. It should be noted however that this result is due to the high level of interest income during 1981 totalling Sfr.3,351,948; this is more than Sfr.2 million over the 1980 earnings. It should not be expected that such high earnings will recur in subsequent years. Furthermore, this excess of income is not available for the Council as a whole since it is earmarked for certain sub-units, thereby increasing their fund balances.

Because of the continued instability of the monetary situation and of the one time nature of the level of interest earned, and also because 1984 will be a transition year following an Assembly the programmatic impact of which is unknown at this time, the Finance Committee affirmed the decisions taken by the Executive Committee in February 1982 to increase the General Reserve so as to be in a better position to respond to future situations.

The Finance Committee also noted that the Emergency Reserve established by the Central Committee in 1981 amounted to Sfr.3,379,603 at the end of 1981.



The Finance Committee discussed the changes which have been made in the presentation of the 1981 financial report, which it considers give greater clarity to the accounts.

It further expresses its appreciation to the Audit Committee the members of which have provided expert guidance and counsel to the staff in such matters.

The Finance Committee recommends that the 1981 financial report, as audited by the Council's Auditors, Ernst & Whinney SA, be adopted.

This was **agreed**.

## **II. Auditors for 1982 accounts**

On the advice of the Audit Committee, the Finance Committee recommends that Ernst & Whinney SA be appointed as auditors for the 1982 financial year.

This was **agreed**.

## **III. 1982 year to date**

The Finance Committee took note of the various elements presently available regarding the 1982 financial year, which seem to indicate that some savings might be made on the approved budget.

## **IV. 1983 income projection**

Undesignated income has been budgeted at Sfr.5,800,000, a 4.1% increase over 1982, calculated on exchange rate estimates of US\$1 = Sfr.1.55 and DM1 = Sfr.0.80. While the dollar rate may prove to have been set too low, the DM rate still appears to be an accurate estimate. There is only a slight indication that the special asking for the Assembly will affect 1983 income, therefore the undesignated income estimate still appears reasonable.

While total income for 1983 appears to have been conservatively budgeted, the imbalance of income available to different sub-units will continue.

CWME and CICARWS having added to their reserves in 1981, projections for 1983, whereby reserves would be heavily drawn on, would now appear to have less serious consequences than originally foreseen.

These are exceptional points to note in an overall situation which would appear to be almost in balance, providing production and investment income attain the levels anticipated.

## **V. 1983 budget**

Following the decisions of the Central Committee in August 1981, the Executive Committee adopted the 1983 budget in February 1982 (Appendix VII).

The 1983 budget totals Sfr.32,027,113 against an approved 1982 budget of Sfr.30,960,570, an increase of 3.5%.

Designated income is expected to be somewhat lower than the anticipated need. This deficit can be covered by fund balances within the existing principles for the use of such balances.

Undesignated fund requirements, in excess of anticipated income, are estimated at Sfr.577,890.

This shortfall will be covered by a transfer from the Exchange Fluctuation Reserve, the level of which is presently higher than is needed, by allocation of undesignated income using the same criteria and basis as for 1982, by a transfer from the fund received from CICARWS in 1981 and by transferring more responsibility to the Education Sub-unit for the Scholarships Desk. The remaining Sfr.11,112 shortfall will be covered by the Operating Balance.

The Finance Committee received information from the officers of CICARWS that the refugee situation in 1983 would require Sfr.150,000 more for refugee field offices than had been anticipated. The present income forecast indicates that this extra expense will be covered by supplemental income.

The Finance Committee also received a report on the financial situation of CCPD and of the Ecumenical Development Fund. It took note of the measures taken by the CCPD officers to freeze the level of expenditures at 75% of the initial budget, and to restore a balanced financial situation in 1983. The Finance Committee requested that a progress report on this situation be brought to the Executive Committee next February. The Finance Committee wishes to commend the CCPD for the initiatives it has taken towards this end.

The Finance Committee recommends that the Central Committee affirm the decisions of the Executive Committee and authorize the extra CICARWS expenditure for refugee field offices.

This was **agreed**.

## **VI. 1984 income projection**

While 1983 may see an approximate overall balance between income and expenses, first projections for 1984 do not indicate that this state will continue unless a number of steps are taken as will be mentioned later in this report.



Income projections have been calculated on the basis of US\$-Sfr. rate of 1.65 and a DM rate of 0.85. It is clear that present estimates of possible exchange rates leave room for a wide variation in potential Swiss franc receipts. Possible reaction of donors following the Assembly is also difficult to assess. Undesignated income has been estimated at Sfr.6,000,000, a 3.4% increase on 1983 while the increase on total income has been conservatively budgeted at 2.3%. This assumes that the normal increase of undesignated income that occurs after an Assembly will again occur, taking into account the present world economic situation and the frequently reiterated financial situation of the WCC's member churches. Greater knowledge of donor intentions following the Assembly will also help clarify, and hopefully increase, the income expected.

## **VII. 1984 preliminary budget**

As was mentioned in the Finance Committee's preliminary report, 1984 will be a transition year during which the future programme content and structure of the Council will be decided upon in the light of the guidelines received from the Sixth Assembly and of the recommendations of the review of structures, policies and working methods.

Clearly it is not possible to anticipate nor to prejudge the results of such guidelines and recommendations. Furthermore, in view of the uncertainties of future exchange, interest and inflation rates, to present a meaningful proposed budget for 1984 to this Central Committee at this time is not practicable.

The Committee has however given serious attention to a number of basic assumptions which it believes should rule over the establishment of a 1984 budget, and has analyzed the problems that would emerge from a preliminary budget drawn up according to those assumptions.

The following basic assumptions have been retained by the Finance Committee:

- the 1984 budget will be, in real terms, a zero-growth budget over 1983;
- budget reductions will be the result of structural review and are therefore not taken into account in this preliminary budget;
- inflation rates for 1984 over 1983 are +5% for salaries and telecommunications, and +8% on travel costs and materials;
- except where reductions are already anticipated, all 1983 positions are assumed staffed in 1984;
- an officers' or core group meeting for each sub-unit to take place before the 1984 Central Committee session is budgeted;
- only one full commission meeting per unit can be planned for the second half of 1984; the others will take place in 1985;

- there will be no major conferences or consultations in 1984; the Executive Committee at its meeting in February 1984 may wish to consider a limited number of consultations in 1984 and a provision is made for this in the unit budgets;
- the preliminary budget is established by unit;
- for the purposes of this budget, the operation of the new Resource Sharing System is lodged in Unit II.

On the basis of the above assumptions, the preliminary 1984 budget totals Sfr.32,713,624, compared to Sfr.31,927,113 in 1983. The increase is +2.5%. This amount does not provide for contributions to the Emergency and Assembly Reserves. This preliminary budget is appended to this report (Appendix VI).

Two issues were discussed by the Finance Committee regarding this budget, i.e., the time span in which the Emergency Reserve should reach its required level and the way to prepare financially for the Seventh Assembly.

#### *a) Emergency Reserve*

In August 1981, the Central Committee decided to set up an Emergency Reserve equivalent to three months' operating costs.

Sub-units were to begin making transfers to the Reserve "as soon as possible" and are required to do so with effect from 1 January 1984. However, no time schedule has been established for the building up of the Reserve to the above mentioned level.

At the end of 1981, the Emergency Reserve totalled Sfr.3,379,603.

In 1982, three months of operating expenses, covering salaries, telecommunications, travel and part (50%) of cyclostyle, supplies, etc. represent Sfr.6,200,000.

At the present time there are other funds that could be available in case of an emergency as defined by the Central Committee. They are the General Reserve, the Operating Balance and part of the Exchange Fluctuation Reserve. The level of these funds is sufficient to cover the total need in case of emergency.

In view of these facts, the Finance Committee recommends that the Emergency Reserve be built up to the required level over a period of approximately ten years. It further recommends that this be implemented as from 1985.

This was **agreed**.

#### *b) Reserve for Seventh Assembly*

As was probably also the case before each of the prior Assemblies, the WCC received a number of questions and remarks from member churches



regarding the lack of WCC foresight in covering the cost of the Assembly ahead of time, and criticizing it for coming to the churches with appeals to finance the Assembly only three years in advance.

In order to avoid such a situation in the future, it would be necessary to put aside, in 1983 terms, approximately Sfr.1 million every year, until the next Assembly, if the total cost of such an Assembly was to be covered by the Reserve.

The Finance Committee considered this matter and recommends that the following general principles be adopted:

- the Assembly Reserve should be composed of two elements, one to cover the costs of the Assembly itself and the other to cover travel and accommodation expenses;
- churches should be informed that part of the responsibility attached to their being members of the WCC is to support the travel and accommodation costs of their own delegates to Assemblies;
- the minimum reserve to be built up by the Council as part of its own budget should be equivalent to 50% of the anticipated costs of the Assembly itself;
- aside from meeting the cost of travel and accommodation for their own delegates, churches should be invited to contribute yearly to this Reserve and/or to build up their own reserve towards the cost of the Assembly itself. In the latter case, they should inform the WCC of the amounts they are setting aside for this purpose.

This was **agreed**.

The application of the above principles to the 1984 budget would imply that an amount of approximately Sfr.300,000 should be budgeted for the Seventh Assembly Reserve (against Sfr.100,000 in 1983). A comparable amount would have to be budgeted in subsequent years.

The Finance Committee feels that because of the sizeable increase this represents, in a year when some churches will still be contributing to the Sixth Assembly, no simultaneous provision should be made in 1984 for the Emergency Reserve.

As the preliminary budget established on the basis of the above assumptions leads to a shortfall in undesignated income, the Finance Committee considered ways of achieving a balanced budget in 1984. Several problem areas were identified each of which, if it cannot be resolved, will lead to sizeable claims for financial assistance from undesignated income.

They are:

- in Unit I: Faith and Order, Church and Society;
- in Unit II: CCIA;
- in Unit III: Education and its Scholarships Desk.

In all of the above cases the Finance Committee believes that the funding patterns followed so far must seriously be reviewed and alternative solutions explored.

The Finance Committee further recommends that, beginning in 1984, special programme activities of the various sub-units be consolidated in the budget that is submitted for approval.

The Finance Committee also noted that DFI, Renewal and Congregational Life, and Youth continue to draw regularly on undesignated income because, even though they were called for by the Nairobi Assembly that reaffirmed their importance, appropriate funding patterns have still not been found seven years later.

The Finance Committee reaffirms that in line with the decisions taken by the Central Committee in 1981 regarding the allocation of undesignated income, this undesignated income of the WCC cannot continue to be looked upon as a guaranteed way of funding anticipated deficits. No sub-unit should therefore expect an automatic allocation from undesignated income in the future.

The Finance Committee suggests that the implications of continuing financial problems of some sub-units need to be considered in the context of the structural review and that alternative ways of developing the activities of those programme areas need to be envisaged.

The Finance Committee wishes to reaffirm the importance of the recommendation made last year that the Officers undertake a serious review of the structures of the Council because it considers that such a recommendation continues to be relevant to the present and future financial situation of the WCC.

After having studied the information in its possession, the Finance Committee is of the opinion that the solution of the above mentioned problem areas can lead to a balanced budget in 1984. It therefore recommends that the Central Committee authorize the Executive Committee to adopt the 1984 budget in February 1983, on the understanding that the present apparent shortfall in undesignated income will be reduced to a level that can be covered from available fund balances or reserves within the policies previously adopted by the Central and Executive Committees.

This was **agreed**.

### **VIII. Sixth Assembly budget**

The Finance Committee received a report comparing the present state of actual expenditure incurred, and revised projections for future expenditure, with the budget approved by the Central Committee in 1981.



It was noted that, unless action was taken, there was a danger of the budget being exceeded in three areas: preparatory committees and meetings, travel subsidies for delegates, advisers and guests and the cost of the provision of interpretation services.

### *Income*

Of the Sfr.6,931,000 required, the following amounts are assured or potentially available:

WCC Reserve	1,431,000
Pledges from member churches	1,966,386
Pledges from other donors	639,249
Acceptances	<u>1,224,875</u>
	Sfr. 5,261,510

There thus remains an amount of Sfr.1,669,490 to be found from the following sources:

- the 200 member churches from whom pledges have not been received;
- support from certain sub-unit constituencies, particularly for travel funds,
- foundations;
- in-kind contributions;
- greater acceptance by churches of the responsibility for the cost of their delegates' travel and expenses; the staff of the Finance Department are available to discuss different possibilities of handling this with representatives of member churches from countries with restrictive currency regulations.

Appreciation is expressed to the several church representatives on the Central Committee who have already approached staff to discuss the way their church could respond, given its particular situation.

In connection with the possibility of support of the Assembly through in-kind contributions, Dr McCloud presented a "shopping list" of equipment which churches might help to provide and specific activities for which they could designate support.

The Finance Committee recommends that the Assembly Planning Committee establish a sub-committee to monitor the financial implications of Assembly plans, as these develop.

This was **agreed**.

The Finance Committee reaffirmed the position of the Executive Committee on the danger of exceeding the budget established, and on the need for compensating any increase in expenditure in one area by reductions elsewhere.

## **IX. Nairobi to Vancouver official report**

The Finance Committee spent some time on the preparation of the financial chapter of the Nairobi to Vancouver official report.

Going back to the situation of the WCC in Nairobi, the members of the Finance Committee made an assessment of the successes and failures in the financial aspects of the Council's activity. Numerous issues were identified that would need to be highlighted in the official report together with areas of continued concern that should be communicated to the Assembly.

The Finance Committee discussed the complementarities and distinctions of the official report, of the oral report to be presented in plenary at Vancouver by the Moderator of the Finance Committee and also of the reports that would need to be brought for in-depth study to the Finance Committee itself. A particular emphasis was laid on the necessity to express the financial reports in non-technical language and to explore the possible use of visual illustrations. Consultation procedures for the drafting of the official report and of the plenary presentation were also established.

In view of the work to be undertaken in the financial field by the Assembly, the Finance Committee recommends that a number of adviser positions be reserved for persons who combine particular financial expertise with experience in and understanding of the churches and the ecumenical movement.

This was agreed.

## **X. Provident and Retirement Funds**

The Finance Committee received a report of the major items considered by the Boards of the Provident and Retirement Funds, in particular:

- a) the adoption of the financial reports of the Funds for the year ended 31 December 1981;
- b) a slight modification of the Retirement Fund rules to avoid misinterpretation.

## **XI. New Resource Sharing System**

The Finance Committee received the progress report on the Resource Sharing System and reviewed the potential financial consequences for different areas of the WCC.

The Finance Committee noted the recommendation from the Glion consultation on resource sharing, that the WCC should take the initiative to call a consultation on the question of the acceptance by churches and agencies of funds from public, government and co-financing sources.



In the context of the development of the new resource sharing system and of the need for the WCC to start to consider the financing of its post-Assembly programmes, the Finance Committee agreed that the WCC should join the Canadian Council of Churches in the organization of such a consultation which it has expressed its willingness to host provided that its holding in no way detracted from the pre-Assembly visitation process or other preparations for the Assembly.

**XII. Report on the expansion of the Ecumenical Centre**

In a closed session, Dr McCloud presented an enquiry by the Lutheran World Federation (LWF) concerning future office space. After discussion, the recommendations of the Finance Committee were **accepted** and the General Secretary was instructed to communicate the view of the Central Committee to the LWF.

**XIII. Outlook beyond Vancouver**

Although earlier in this report reference has been made to the 1984 budget process, it is very difficult to delineate with precision what the income situation of the WCC will be in the post-Assembly period. Nevertheless, since the general economic scene remains quite uncertain in countries of a number of the donor churches and agencies of the Council, large increases should not be expected.

Early estimates indicate that yearly increases in total income will not exceed 5%, and that the per annum increases range could be as follows:

Undesignated income	3 to 5%
Programme income	2 to 4%

It is apparent from the above figures that there is not likely to be any major change in the income situation following the Assembly. This outlook underlines that the balancing of current expenses with current income will continue to be an urgent matter for the Council for the foreseeable future. With this acknowledgment, this Central Committee can approach the Sixth Assembly confident that while some significant financial issues remain, the Council's financial health is reasonably sound.

As this is its last report to Central Committee, the Finance Committee wishes to record its deep appreciation for the excellent preparatory work done by the Finance staff, and extend a special welcome to Mr Patrick Coïdan as the new Assistant General Secretary for Finance and Administration and Mr Archie Turnbull, the new Director of the Office for Income Coordination and Development.

The Finance Committee records its deepest appreciation to the Moderator of the Central Committee for his participation in and support of the work of the committee.

The Central Committee **received** the report of the Finance Committee and **accepted** its recommendations.

## AMENDMENTS TO THE RULES

### I. Non-voting representatives to the Assembly

The General Secretary referred to the provision in the Constitution (Article VI) for various organizations to send non-voting representatives to the Assembly. In the Rules, these non-voting representatives were at present called "fraternal delegates". In order to provide for more inclusive language, the Executive Committee (February 1982) recommended to the Central Committee that this term be replaced by the term "Delegated Representatives".

Due notice having been given, the Central Committee **agreed** to amend the Rules to read as follows:

III.1.b.5: *Delegated representatives*: The Central Committee may invite persons officially designated as Delegated Representatives by organizations with which the World Council maintains relationship.

III.1.c.1: *Observers*: Persons identified with organizations with which the World Council maintains relationship which are not represented by Delegated Representatives or with non-member churches which are not represented by Delegated Observers.

### II. Rules of Debate — Deliberative Session

The General Secretary gave due notice of the proposed amendment of section XIV.6. of the Rules of Debate — Deliberative Session, by the insertion of a new paragraph (b) on matters concerning ecclesiological self-understanding.

At a later session there was a full discussion of the proposed amendment. Dr Russell, opposing the amendment, asked if such matters included any matter which might be thought to question or challenge the ecclesiological, theological or doctrinal stance of a church. This would be a completely new departure from existing practice and could inhibit debate. Did the rule introduce something resembling a power of veto? More, not less, discussion of theological and ecclesiological matters was needed in the Assembly and Central Committee. Each church had the right to define its own doctrines and



was not bound by decisions of the Council. Prof. Meyendorff, while recognizing that WCC decisions were not binding on the churches, especially in matters of doctrine or faith, said that nevertheless many churches took WCC decisions very seriously. The amendment would not stop theological debate or give a power of veto, but would transfer discussion of these matters to deliberative session when no decisions would be taken. He emphasized that the intention of the proposal was to give more weight to such debates and to any motions passed. Dr McCloud asked if such a rule could have been used to terminate discussion of the Sheffield consultation report at the Dresden Central Committee meeting. The Moderator indicated that it might have been used to shift the debate from a business to a deliberative session.

Protopresbyter Borovoy stressed that the consultation of Eastern Orthodox churches in Sofia last year, which had raised this matter, did not wish to stop theological discussion in the WCC or to change the present methods. But now that a consensus was close on baptism, eucharist and ministry, it was felt that special procedures should be found for taking final decisions on important matters which touch the doctrinal and ecclesiological self-understanding of the churches. Bishop Athanasios felt the proposal was conducive to unity; if decisions were taken against the ecclesiological belief of a church it might find itself unable to continue its membership of the Council.

Bishop Huebner pointed out that the question related to the old tradition of churches and synods in which fundamental issues of faith were fully discussed but not decided by majority vote. Mr Thompson reminded the Committee that it was within its power to change the Rules at 24 hours' notice. Several churches had withdrawn from the Council but he hoped a way would be found for churches with this particular kind of concern to stay within the fellowship rather than leave. Metropolitan Parthenios felt that although the Orthodox were not completely satisfied with the amendment it provided the only way to avoid division. Dr Post thought that the amendment might be appropriate at the present stage: it should be tried and used responsibly.

Metropolitan Chrysostomos pointed out that the amendment was in line with the Toronto Declaration and that the problem raised by the Sofia consultation affected all churches. For many years, some churches had felt obliged to make separate declarations on doctrinal issues. If the amendment were not accepted, they might find it necessary to revert to this practice, which was against the spirit of unity. Metropolitan Gregorios commented that normally he would have abstained from voting on this amendment because he felt it represented a move from reliance on mutual trust to a legalistic stance. But the new rule could be used to defeat the proposed amendment of the WCC's Basis by the inclusion of baptism as a requirement of membership. He therefore supported the new rule.

The General Secretary said that the amendment was proposed as a result of long discussions and at the request of a family of churches. It would have the

value of making participants more sensitive to the way such issues were handled. He pleaded that the rule be tried as an experiment, on the understanding that the Assembly or the Central Committee had the freedom to change the rule, after 24 hours' notice, if it felt that the rule was not functioning according to the spirit in which it was made.

The Central Committee **agreed** (with some 10 opposed and 5 abstentions) to insert a new paragraph (b) in section XIV.6. of the Rules of Debate so that the section would read as follows:

6. *Deliberative session*

The Assembly shall sit in deliberative session when the matters before it are of such a theological or general policy nature that detailed amendment is impracticable. Reports of sections shall be discussed in deliberative session. Any committee or other body reporting may recommend to the Business Committee that its report be considered in deliberative session.

The Rules of Debate applicable to a deliberative session are the same as those for a business session, except that the following additional rules shall apply:

a) *Motions permitted*

In addition to privileged motions or the motion to close debate, under paragraphs 5 (j) and (k), the only motion which may be proposed regarding matters to be considered in a deliberative session are:

- 1) to approve the substance of the report and commend it to the churches for study and appropriate action;
- 2) to refer to the body reporting with instructions to consider whether a new or different emphasis or emphases shall be incorporated in the report;
- 3) to instruct the body reporting to provide, in consultation with the Business Committee, for an open hearing on the report before reporting again.

b) *Matters concerning ecclesiological self-understanding*

Where a matter being raised is considered by a member to go against the ecclesiological self-understanding of his/her church, he/she may request that it not be put to the vote. The Moderator will in such a case seek the advice of the Business Committee or the Executive Committee in consultation with this member and other members of the same church or confession present at the session. If there is consensus that the matter does in fact go against the ecclesiological self-understanding



of the member, the Moderator will announce that the matter be dealt with in Deliberative Session without vote. The materials and minutes of the discussion will be sent to the churches for their study and comment.

The previous paragraph (b) *Speaking*, will become (c).

## **PRESENTATION OF PORTRAIT OF BISHOP SHERRILL**

During the meeting Bishop Allin, on behalf of the Episcopal Church in the USA, presented a portrait of Bishop Henry Knox Sherrill as a memorial gift to the WCC to be placed in the Ecumenical Centre. Bishop Sherrill had been Presiding Bishop of the Episcopal Church from 1947 to 1958. He was first President of the NCCC/USA from 1950 to 1952 and one of the six WCC Presidents from 1954 to 1961. He had served as chairman of the fund-raising campaign for building the Ecumenical Centre. Bishop Allin spoke of Bishop Sherrill's wide compassion and his vision of unity in Christ.

The portrait was unveiled by the Rev. William Perkins, who had been confirmed by Bishop Sherrill.

The General Secretary expressed the profound thanks of the Central Committee and of all those who work in the Ecumenical Centre for the presentation. He referred to the Amsterdam Assembly when fears were expressed that youth could be an explosive element in the WCC. Bishop Sherrill's good-humoured handling of the situation had helped to keep the young people as a loyal opposition in the Council.

Dr Visser 't Hooft paid tribute to Bishop Sherrill as a man who had given his heart to the ecumenical movement. He was a disciple of two great pioneers of the movement in his church, Bishop Brent and Robert Gardiner, and was involved in the WCC from its first Assembly. In Amsterdam he had served as a member of the Nominations Committee and at the Evanston Assembly was chosen as a President. He would be remembered as one of the builders of the WCC who was deeply convinced of the essential importance of the unity of the church.

## **DATES OF FUTURE MEETINGS**

The General Secretary reminded participants that the Sixth Assembly would be held in Vancouver, Canada, 24 July to 10 August 1983. According to the Rules, retiring members of the Central Committee who were not delegates to the Assembly could be present, with the right to speak and participate. The new Central Committee would meet for two days immediately after the Assembly.

## CLOSING ACTIONS

### I. Expressions of thanks

The General Secretary thanked all those who had contributed to the success of the meeting, including:

- those responsible for worship, under the leadership of Dr Hans Georg Link;
- the Ecumenical Centre Staff Association which had organized the Swiss evening;
- the team of stewards, under the leadership of Roger Williamson and Cath Fluter;
- the staff who had hosted participants during the meeting;
- the cafeteria staff, directed by M. Clément; and Mr Schmocker, moderator of the Cafeteria Committee;
- Fert travel office;
- Swissair which had helped with reception arrangements at the airport;
- all staff and coopted staff, particularly the translators and interpreters, under Ms Müller and Ms Ruiz; the typing pool under Ms Cambitsis and Ms Aschwanden; Mr Mosimann and his technicians and staff; the minute writers, Ms Burrows and Ms Green; Ms de Garcia and Mr Sintado as document officers; the receptionists, Ms Feller and Ms Isler; Ms Haller who had made travel and transport arrangements; Ms Moreillon, in charge of catering arrangements; the cyclostyle staff who had produced all the documents; and administrative staff who kept the offices running.

The General Secretary also expressed profound gratitude to the members of the Central Committee, to the Presidents, to the Moderator and Vice-Moderators and to the moderators of the Finance Committee since Nairobi, for all their work in carrying out the mandate of that Assembly. In accepting the challenge to greater unity, both the joys and the conflicts had become greater, but difficult questions had been faced honestly and openly and fellowship had been maintained. It was in the desert that the people of God received the covenant and drew together into one people, able through struggle and joy to know the living God in his judgment and mercy. That had been our experience and in that spirit we go forward to the next Assembly and affirm the loving God as Jesus Christ — the life of the world.

The Moderator thanked the General Secretary and all the staff for their work.

### II. Closing worship

The closing eucharist, according to the so-called Lima liturgy, was led by the General Secretary. The preacher was Ms Skuse.



## Appendix I

### PARTICIPANTS

#### PRESIDENTS

*Honorary President:* Rev. Dr W. A. Visser 't Hooft  
*Presidium:* Hon. Ms Justice A. R. Jiagge  
Prof. José Miguez-Bonino  
Dr T. B. Simatupang  
Most Rev. Olof Sundby  
Dr Cynthia Wedel

#### OFFICERS OF THE CENTRAL COMMITTEE

*Moderator:* Most Rev. Edward W. Scott  
*Vice-Moderator:* Ms Jean Skuse  
*General Secretary:* Rev. Dr Philip A. Potter

#### MEMBERS OF THE CENTRAL COMMITTEE

L. M. Yegzaw Abebaw, Ethiopian Orthodox Church  
Most Rev. Shahe H. Ajamian, Armenian Apostolic Church  
Dr S. T. Ola Akande, Nigerian Baptist Convention  
Rt Rev. John M. Allin, Episcopal Church, USA  
Mr Jan Anchimiuk, Autocephalic Orthodox Church in Poland  
Ms Joan Anderson, Presbyterian Church of New Zealand  
Rev. Dr Andrianarijaona, Malagasy Lutheran Church  
His Eminence Antonie (Plamadeala), Romanian Orthodox Church  
Rev. Dr André Appel, Evangelical Church of the Augsburg Confession of  
Alsace and Lorraine  
Mr Harry A. Ashmall, Church of Scotland  
Bishop Athanasios, Coptic Orthodox Church  
Bishop Dr Tibor Barthá, Reformed Church in Hungary  
Mr Bena-Silu, Church of Christ on Earth by the Prophet Simon Kimbangu  
Rev. Alexey M. Bichkov, Union of Evangelical Christian Baptists of USSR  
Protopresbyter Vitaly Borovoy, Russian Orthodox Church  
Rev. Dr Arie R. Brouwer, Reformed Church in America  
Rev. John P. Brown, Uniting Church in Australia  
Dr Alexey Buevsky, Russian Orthodox Church  
Rev. Albert Burua, United Church in Papua New Guinea and the Solomon  
Islands  
Rev. Dr Robert C. Campbell, American Baptist Churches in the USA  
Rev. Chan Alan Chor Choi, Anglican Church in China including Hong  
Kong

His Eminence Chrysostomos (Konstantinidis), Metropolitan of Myra, Ecumenical Patriarchate of Constantinople  
 Ms Fernanda Comba, Waldensian Church, Italy  
 Rev. Dr Paul A. Crow, Jr., Christian Church (Disciples of Christ), USA  
 Bishop James R. Crumley, Jr., Lutheran Church in America  
 Rev. Meirion Lloyd Davies, Presbyterian Church of Wales  
 Rev. Canon E. P. M. Elliott, Church of Ireland  
 Principal Olle Engström, Mission Covenant Church of Sweden  
 Moderator Prof. Dr Hans Helmut Esser, Evangelical Church in Germany (Reformed)  
 Ms Ana B. Ferrari, Evangelical Methodist Church of Argentina  
 Metropolitan Filaret of Minsk and Byelorussia, Russian Orthodox Church  
 Mr Ludwig Franke, Federation of the Evangelical Churches (Thuringia)  
 Rev. Dr Hans A. Frei, Old Catholic Church of Switzerland  
 Rev. Isaias Funzamo, Presbyterian Church of Mozambique  
 Ms Daisy Gopal Ratnam, Church of South India  
 His Eminence Metropolitan Dr Paulos Mar Gregorios, Orthodox Syrian Church — Catholicate of the East  
 Rev. Dr John S. Groenfeldt, Moravian Church in America, Northern Province  
 Prof. Dr Gerhard Grohs, Evangelical Church in Germany (United)  
 Bishop Dr Hans Heinrich Harms, Evangelical Church in Germany (Lutheran)  
 Dr Heinz Joachim Held, Evangelical Church in Germany (Lutheran)  
 Bishop Dr Johannes Wilhelm Hempel, Federation of the Evangelical Churches (Saxony)  
 Rev. Harry Y. Henry, Protestant Methodist Church in Benin and Togo  
 Bishop Dr Friedrich Huebner, Evangelical Church in Germany (Lutheran)  
 His Grace Mar Gregorios Yohanna Ibrahim, Syrian Orthodox Church of Antioch and All the East  
 Rev. Albert Istero, Synod of the Nile of the Evangelical Church  
 Dr Emil A. J. Jeevaratnam, Methodist Church, Sri Lanka  
 Ms Heather Johnston, Presbyterian Church in Canada  
 Rev. Jean-Pierre Jornod, Swiss Protestant Church Federation  
 His Eminence Juvenaly (Poyarkov), Metropolitan of Krutizky and Kolomna, Russian Orthodox Church  
 Rev. Dr Won Yong Kang, Presbyterian Church in the Republic of Korea  
 Rt Rev. Dr Josiah Kibira, Evangelical Lutheran Church in Tanzania  
 His Eminence Archbishop Kirill (Goundiaev), Russian Orthodox Church  
 Rev. Yoichi Kishimoto, United Church of Christ in Japan  
 Bishop Albert Klein, Evangelical Church of the Augsburg Confession, Romania  
 Prof. Dr Gerasimos Konidaris, Church of Greece  
 Rev. J. H. Kroneberg, Moravian Church in South Africa  
 Ms Julia Lädach, Swiss Protestant Church Federation



Rev. Johannes Langhoff, Evangelical-Lutheran Church of Denmark  
 Rt Rev. Samuel Lehtonen, Evangelical-Lutheran Church of Finland  
 Rev. José M. Leite, Evangelical Presbyterian Church of Portugal  
 Rt Rev. Per Lønning, Church of Norway (Lutheran)  
 Ms Janice Love, United Methodist Church, USA  
 Rev. Wilson T. Lwanga-Mugerwa, Church of Uganda  
 Ms Evelyn G. Mahlatsi, Church of the Province of South Africa  
 Mr Renato Malvar, Philippine Independent Church  
 Bishop James K. Mathews, United Methodist Church, USA  
 Ms Teli S. R. Matthew, Federation of Evangelical Lutheran Churches in India  
 Archbishop Dr Janis Matulis, Evangelical Lutheran Church of Latvia  
 Ms Jean Mayland, Church of England  
 Rev. Dr J. Oscar McCloud, United Presbyterian Church in the USA  
 Prof. John Meyendorff, Orthodox Church in America  
 Ms Marie Momo-Kingue, Evangelical Church of Cameroun  
 Dr Remko J. Mooi, Netherlands Reformed Church  
 Rev. Armencius Munthe, Simalungun Protestant Christian Church  
 Rt Rev. Gerald B. Muston, Anglican Church in Australia  
 His Eminence Nicolae (Corneanu), Metropolitan of Banat, Romanian Orthodox Church  
 Prof. Dr Nikos A. Nissiotis, Church of Greece  
 Rev. Francisco Norniella, Presbyterian Reformed Church in Cuba  
 Rev. Lukombo-Kitete Ntontolo, Evangelical Church of Zaïre  
 Ms Mercy Amba Oduyoye, Methodist Church, Nigeria  
 Rt Rev. Dr Henry Okullu, Church of the Province of Kenya  
 His Eminence Pankratiy, Metropolitan of Stara and Zagora, Bulgarian Orthodox Church  
 His Eminence Parthenios (Koinidis), Metropolitan of Carthage, Greek Orthodox Patriarchate of Alexandria  
 His Eminence Pavlos (Menevichoglou), Metropolitan of Sweden, Ecumenical Patriarchate of Constantinople  
 Rev. Margaret Barnes Peery, Presbyterian Church in the United States  
 Ms Waltraut Peper, Federation of Evangelical Churches, GDR (United)  
 Rev. Dr Avery D. Post, United Church of Christ, USA  
 Bishop David W. Preus, American Lutheran Church  
 Mr Albert J. Price, United Church of Christ, USA  
 Prof. John S. Romanides, Church of Greece  
 Rev. Dr David Russell, Baptist Union of Great Britain and Ireland  
 Ms Dorinda Y. Sampath, Presbyterian Church in Trinidad and Grenada  
 Rt Rev. Bishop John V. Samuel of Multan, Church of Pakistan  
 Bishop Dr Gurbachan Singh, Church of North India  
 Rev. Prof. Josef Smolik, Evangelical Church of Czech Brethren  
 Rt Rev. Neville W. de Souza, Church in the Province of the West Indies  
 Prof. Kyaw Than, Burma Baptist Convention

Ms Barbara R. Thompson, United Methodist Church, USA  
 Mr William P. Thompson, United Presbyterian Church in the USA  
 Ms Marja van der Veen-Schenkeveld, Reformed Churches in the Netherlands  
 Rev. Dr Robert A. Wallace, United Church of Canada  
 Ms Pauline M. Webb, Methodist Church, UK  
 Ms A. Jean Woolfolk, Christian Church (Disciples of Christ), USA  
 Ms Margaret A. Youngquist, American Lutheran Church  
 Ms Jean F. Zaru, Friends' United Meeting  
 Prof. John D. Zizioulas, Ecumenical Patriarchate of Constantinople  
 Ms Hildegard Zumach, Evangelical Church in Germany (United)

### SUBSTITUTES

Prof. John Deschner United Methodist Church, USA	for Bishop Emerito P. Nacpil
Ms Theresa Hoover United Methodist Church, USA	for Ms Jan Love (from 27 July)
Rev. Dr Robert W. Huston United Methodist Church, USA	for Bishop James M. Ault
Archbishop Makarios Ethiopian Orthodox Church	for Bishop Paulos
Metropolitan Dr Alexander Mar Thoma Mar Thoma Syrian Church of Malabar	for Dr M. M. Thomas
Rev. Canon Martin Reardon Church of England	for Bishop Kenneth Woollcombe
Mr Enilson Rocha Souza Evangelical Pentecostal Church "Brazil for Christ"	for Pastor Manoel de Mello
Ms Margaret Sonnenday United Methodist Church, USA	for Mr John Brademas
Rev. Carl Traaen Church of Norway	for Bishop Per Lønning (from 10.30 a.m., 28 July)
Rev. William Weiler Episcopal Church, USA	for Bishop John M. Allin (from noon, 28 July)
Bishop Norvan Armen Zakarian Armenian Apostolic Church	for Bishop Arsen Berberian



REPRESENTATIVE OF A MEMBER CHURCH  
NOT OTHERWISE REPRESENTED

Mr I. Christopher Aitken

Presbyterian Church of Southern  
Africa

DELEGATED OBSERVERS

Monsignor Eleuterio Fortino

Roman Catholic Church  
(Secretariat for Promoting  
Christian Unity)

Monsignor Basil Meeking

Roman Catholic Church  
(Secretariat for Promoting  
Christian Unity)

ADVISERS FROM WORLD ORGANIZATIONS AND OTHER BODIES

Rev. George B. Braund

Anglican Consultative Council

Ms Erica Brodie

World YWCA

Dr Emidio Campi

World Student Christian  
Federation

Ms Ellen Clark

World YWCA

Dr Gerhard Claas

Baptist World Alliance

Dr Hans W. Florin

World Association for Christian  
Communication

Rev. Joe Hale

World Methodist Council

Dr Gordon How

Vancouver Planning Committee

Mr Jan Hultman

International Christian Youth  
Exchange

Mr Harold Jenner

World Alliance of YMCAs

Commissioner Victor Keanie

Salvation Army

Ms June Lythgoe

Vancouver Planning Committee

Mr Len Lythgoe

Vancouver Planning Committee

Rev. Dr Carl H. Mau, Jr

Lutheran World Federation

Dr Lubomir Mirejovsky

Christian Peace Conference

Rev. Kjell Ove Nilsson

Nordic Ecumenical Institute

Ms Aila H. Niniikoski	World YWCA
Mr Frank Northam	World Methodist Council
Mr Anivaldo Padilha	Frontier Internship in Mission
Rev. Dr Edmond Perret	World Alliance of Reformed Churches
Deacon Rauno M. Pietarinen	Syndesmos
Mr Jean-François Reymond	World Alliance of YMCAs
Mr Gianfranco Rossi	General Conference of Seventh Day Adventists
Ms Mary Tanner	Study on "The Community of Women and Men in the Church"
Mr Odd Telle	United Bible Societies
Rev. Lucas Torres	Disciples Ecumenical Consultative Committee
Rev. Dr Dieter Trautwein	Assembly Worship Committee
Ms Erika Tysoe-Dülken	World Alliance of YMCAs
Ms Dorothea Woods	Friends World Committee for Consultation

#### ADVISERS FROM NATIONAL CHRISTIAN COUNCILS AND REGIONAL CONFERENCES

Rev. Dr Donald W. Anderson	Canadian Council of Churches
Rev. Charles A. Ansa	Christian Council of Ghana
Mr Christian Balslev-Olesen	Ecumenical Council of Denmark
Very Rev. Dr Alan A. Brash	National Council of Churches in New Zealand
Ms Inga-Brita Castrén	Ecumenical Council of Finland
Mr Edward Czajko	Polish Ecumenical Council
Rev. David M. Gill	Australian Council of Churches
Mr Laurentius Klein	Council of Christian Churches in the FRG and West Berlin
Mr Martin Lange	Council of Christian Churches in the GDR



Rev. Gerson Meyer

Rev. Dr Philip Morgan

Rev. Dr Roy G. Neehall

Rev. Maxime Rafransoa

Dr Claire Randall

Prof. Dr Milan Salajka

Rev. Peter J. Storey

Rev. Dr Glen Garfield Williams

Dr Yap Kim Hao

Latin American Council of  
Churches (in formation)

British Council of Churches

Caribbean Conference of Churches

All Africa Conference of Churches

National Council of Churches of  
Christ in the USA

Ecumenical Council of Churches  
in the CSSR

South African Council of Churches

Conference of European Churches

Christian Conference of Asia

#### ADVISERS APPOINTED BY UNITS AND SUB-UNITS

Ms Daphne Anderson: Women

Prof. François Bovon: Bossey

Ms Rose Catchings: Women

Ambassador Olle Dahlén: CCIA

Prof. John Deschner: Faith and  
Order

Ms Florence Dolphyne:  
CICARWS

Dr J. Rudolph Grimes: CCIA

Sister Anne Heucke: CICARWS

Ms Theresa Hoover: CCPD

Ms Annette Hutchins-Felder: PCR

Rev. Dr Jonas Jonson: Renewal

Ms Esiteri Kamikamica:  
Education

Mr Young Bock Kim: Unit II

Dr Harry de Lange: Church and  
Society

Bishop Antonios Marcos: CWME

Rev. Jacques Maury: CWME

Rev. Dr Paul McCleary:  
CICARWS

Ms Lois Miller: CWME

Rev. Dr Howard Mills: PTE

Prof. Dr D. C. Mulder: DFI

Rev. Dr Soritua A. E. Nababan:  
CWME

Dr Benjamin C. E. Nwosu: Church  
and Society

Ms Micheline Oporia-Ekwaro:  
PCR

Ms Teny Pirri-Simonian: CCPD

Prof. John Pobee: PTE

Prof. David Rose: Church and  
Society

Dr Gerta Scharffenorth: Bossey

Dr Martin Scheel: CMC

Rev. Eckart Schwerin: Education

Rev. Fr Jean M. R. Tillard: Faith  
and Order

Dr Aaron Tolen: CCPD

Bishop Karoly Toth: CCIA

Mr R. J. van der Veen: PCR

## GUEST

Bishop Maximos of Pittsburgh

Greek Orthodox Archdiocese of  
North and South America

## OBSERVERS

Ms Lily Armirtham

Rev. Dr Terry Anderson

Mr Marcos Arruda

Mr Christian Balslev-Olesen

Rev. Jean-Marc Droin

His Eminence Metropolitan  
Emilianos

Rev. Dwain C. Epps

Mr Hanspeter Finger

Prof. Reginald Green

Mr James A. Hamilton

Rev. Robert Hasler

Dr Karl Kohli

Dr Martin Lehmann-Habeck

Dr Robert C. Lodwick

Ambassador Nicholas Maro

Ms Helen de Mestral

Rev. William Norgren

Mr Dale Ott

Dr Johannes Pronk

Dr William G. Rusch

Rev. Hans Rudolf Schiltknecht

Ms Francine Schneider

Rev. Paul Stettler

Sub-unit on Women

Vancouver School of Theology

CCPD

Church of Denmark

Swiss Protestant Church  
Federation

Ecumenical Patriarchate

National Council of Churches of  
Christ, USA

Swiss Protestant Church  
Federation

CCPD

National Council of Churches of  
Christ, USA

Swiss Protestant Church  
Federation

Swiss Protestant Church  
Federation

Protestant Association for World  
Mission in the FRG and West  
Berlin

United Presbyterian Church in the  
USA

CICARWS

Swiss Protestant Church  
Federation

Episcopal Church, USA

Brethren Service Commission

CCPD

Lutheran Church in America

Swiss Protestant Church  
Federation

Swiss Protestant Church  
Federation

Swiss Protestant Church  
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## Appendix II

### MEMBERSHIP OF UNIT COMMITTEES, THE COMMITTEE ON THE GENERAL SECRETARIAT, THE ASSEMBLY PREPARATIONS COMMITTEE AND THE FINANCE COMMITTEE

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Archbishop Shahe Ajamian	Bishop Per Lønning
Dr S. T. Ola Akande	Mr Renato Malvar
Ms Joan Anderson	Rev. Prof. John Meyendorff
* Bishop James Ault	Prof. Dr Nikos Nissiotis
Mr Bena-Silu	Ms Mercy Oduyoye
Protopresbyter Vitaly Borovoy	Bishop David W. Preus
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Prof. Dr Hans Helmut Esser	Prof. Josef Smolik
Metropolitan Paulos Mar Gregorios	Prof. Kyaw Than
Bishop Hans Heinrich Harms	* Dr M. M. Thomas
Bishop Johannes W. Hempel	Ms Marja van der
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Bishop Albert Klein	* Bishop Kenneth Woollcombe
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* Archbishop Arthur Kratz	Prof. John Zizioulas
Rev. Johannes H. Kroneberg	

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Rev. Dr Robert Campbell	Ms Heather Johnston
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Rev. Isaias Funzamo	Rev. Johannes Langhoff

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 \* Rev. Augustina Lumentut  
 \* Rev. Stanley Mogoba  
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 Metropolitan Nicolae  
 \* Mr Vibul Pattarathammas

\* Bishop Paulos  
 Mr Albert Price  
 Rev. Dr David Russell  
 Bishop John V. Samuel  
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 Mr Jan Anchimiuk  
 Metropolitan Antonie  
 Mr Harry A. Ashmall  
 \* Mr John Brademas  
 Rev. John P. Brown  
 \* Bishop J. L. Bryce  
 Bishop James R. Crumley  
 Rev. Meirion Lloyd Davies  
 Rev. Canon E. P. M. Elliott  
 Principal Olle Engström  
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 \* Rev. John Gatu  
 Rev. Dr John S. Groenfeldt  
 Metropolitan Mar Gregorios  
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 Rev. Albert Isteero  
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\* Ms Cynthia Latuihamallo  
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## Appendix III

### JESUS CHRIST — THE LIFE OF THE WORLD ASSEMBLY SUB-THEMES

#### 1. *Life, a gift of God*

Life is inherited by all creation. We affirm this life as God-given through Christ to be nurtured among all people and in all creation. The church is called to be the living body of Christ, whose members experience the new and dynamic life of the Risen Lord.

Yet we confess that Christians share in the neglect and violation of life in all its various forms. We must understand anew and proclaim God's purpose for his world, and exercise a more responsible stewardship of its resources and a greater reverence for life.

#### 2. *Life confronting and overcoming death*

Christ is risen from the dead. We affirm this risen life in the midst of sinful forces bent upon death and destruction. The church is called to make manifest God's forgiving and compassionate love for humanity and to struggle against the forces of death.

Yet we confess that we are party to these destructive forces within ourselves and in our world. We must witness to the victory of Christ and to the freedom from death that he has won for us.

#### 3. *Life in its fullness*

Christ promises life in its fullness — life new and eternal. We affirm that we share here and now in the risen life of Christ as through the Spirit we turn to him and in discipleship partake of his sufferings. The church is called to proclaim this gospel to all the world in words and by life, walking the way of the cross.

Yet we confess that we have been unfaithful to this calling in a world of suffering and deprivation. As those who have a foretaste of this fullness of life, we fulfill our joy as we share it with others and strive for justice and shalom for all.

#### 4. *Life in unity*

Christ prays that we may all be one. We affirm that God's purpose is to restore all things into unity in Christ. The church is called to be a sign of that unity which binds together all generations and all peoples.

Yet we confess that our churches and our world remain divided. We must strive for and manifest that unity in Christ which breaks down the barriers among ourselves and in our world.



## Appendix IV

### ASSEMBLY ISSUES

Out of the many concerns that confront us as we attempt to be obedient to our gospel calling in the contemporary world, we have selected here eight issues that have been prominent on the agenda of the World Council of Churches since the last Assembly. The list is not exhaustive nor exclusive. No one issue is separate in itself; all are inter-related. But each one represents a point of entry which leads to particular emphases in the overall work of the World Council of Churches. Two more issues may be added later that arise out of the process of pre-Assembly visitation and consultation with the churches.

#### 1. *Witnessing in a divided world*

Witness is a response to the action of the Holy Spirit, to the living God at work in concrete historical and cultural contexts. In this encounter of the living God with living human situations, the gospel is heard afresh by the church. In recent years this has led to new emphases on: living the gospel among people of other faiths and ideologies; giving an account of our common hope; perceiving God's kingdom; solidarity with the poor; the community of women and men; the confession of our common faith.

#### 2. *Taking steps towards unity*

The modern ecumenical movement has been inspired by the conviction that visible unity is God's will for the church. There are now more steps we can take towards this goal. The statement on baptism, eucharist and ministry points to one such important step. So too are the steps churches take towards unity in our daily life together — through common witness, service and solidarity, common worship and spirituality.

#### 3. *Moving towards participation*

The churches can demonstrate a way of living in true participation as we include more fully in our life and councils women and men, young and old, lay people and clergy, disabled and able. By exploring the wider social implications of participation, the churches could enable people to be more responsible and responsive in the daily struggles for a more just society.

#### 4. *Healing and sharing life in community*

Too many of us live broken lives — broken families, broken communities, broken nations, broken world. We have much to learn about living together

as a human family, about creating a healing community, about sharing our resources with our sisters and brothers, about supporting those who struggle with their alienation and brokenness. The church of God has a special call to be transformed and to transform. The healing needs to begin with the individual, the congregation and the family, and reach out to the community.

#### *5. Confronting threats to peace and survival*

The struggle for peace and survival is crucial today. The main threat is the growth of militarism and the tensions in international relations. The survival of the world depends on many factors, among them the shaping and distorting influence of science and technology on human societies. We must recognize the challenge these developments pose for theological and ethical reflection. Our assumptions about disarmament and peace, about security and survival, need to be examined in order that we may find adequate and appropriate responses.

#### *6. Struggling for justice and human dignity*

The struggle for a more just human community is going on everywhere in the world. We are committed to the cause of justice and human dignity. It is a commitment that has called for analysis and action in different manifestations of the struggle — the search for a world economic order, the concern for human rights, combating racism, striving against the oppression of women, supporting refugees, overcoming world hunger. In such struggles churches are called to work together in ecumenical solidarity with the suffering peoples of the world.

#### *7. Learning in community*

The past decade has seen a radical probing into goals, methods and institutions of education. We have examined and experienced many different ways of learning and listening — through life in community, through formal and non-formal education, through linking the local and the global, through learning in action and through programmes equipping the whole people of God for their ministry and renewal in unity. The churches themselves are called to be learning, teaching and liberating communities.

#### *8. Communicating with conviction*

The communication issue begins with what it is we have to share rather than how to go about sharing it. The choice of communication media, and the methods and motives for using them, follow in from that. The churches' own communication styles, structures and choices are inescapably linked to the communication order of the wider society, reflecting the divisions of rich and poor, power and dependency. We need to work out new criteria as we seek to discover how to communicate the gospel with credibility and authority.



## Appendix V

### EXTRACT FROM PROGRESS REPORT ON THE RESOURCE SHARING SYSTEM

#### V. Rationale

1. The context for the proposal for a new Resource Sharing System is found in the basic principles of the ecumenical sharing of resources.

Given the injustices of the present world it is necessary and urgent to engage in a process that enables and influences the transfer of funds while, at the same time, affirming that the WCC's responsibility is not limited to financial transactions. The availability of resources, regardless of their source, should neither determine the use of them nor how the church fulfills its mission. All resources belong to God and no church can claim the ownership for itself. Insofar as sharing involves funds, a "resource sharing system" should be a sign-post pointing towards the just, participatory and sustainable society.

The transfer of funds should take place within a framework of equality and trust relationships based on a common understanding of objectives and priorities. Sharing of resources is a mutual process which requires transparency on all sides. It involves participation and sharing of decision-making. The partners should be accountable to each other about their decisions, their criteria for using and raising funds, their priorities and the way they exercise power. A comprehensive approach to the sharing of resources is necessary to bring together the concerns for the upbuilding of the Christian community and its mission ("mission" is understood as the total task of the church). It should not be a rigid and uniform approach but allow for the fullest participation of network groups along with churches and ecumenical organizations.

2. The WCC should concentrate on developing procedures by which the inadequacies of the existing project system can be overcome. The instruments to be created should reflect what the WCC stands for and the priorities which determine its work as a whole. Only a small percentage of all the funds for interchurch aid and development (in the order of 10%) are channelled through or coordinated by the WCC. The crucial point is, therefore, to define the specific role of WCC in resource sharing.

Its *primary* task is to foster an ongoing process of dialogue and relationships aiming at an ecumenical consensus on the objectives of mission, service and development in each and every place. There is no point in the WCC having a "resource sharing system" unless it is based on such a process. The purpose is to affect the total sharing of resources between the churches.

*Secondly*, the role of the WCC is actively to promote projects/programmes reflecting the priorities which emerge in the ecumenical consensus:

- the building up of relationships in the search for unity;
- comprehensiveness in witness;
- solidarity with the poor and oppressed.

*Thirdly*, the role of the WCC is to serve the churches with a flexible and speedy listing of needs and projects for which they solicit interchurch aid.

The different WCC sub-units relate to networks of churches and groups. Although they sometimes overlap, the sharing of resources which goes on within these networks is not coordinated between them to any great extent. Each one has its own way of establishing its criteria and priorities and of making decisions. In order for the WCC to fulfill its role in resource sharing effectively it is necessary to relate the different networks closer together by establishing a means or “platform” for interaction. Since most of the networks have a regionalized structure, the appropriate way is to set up new types of regional groups for this purpose, in the place of the old CICARWS regional screening groups. Such new regional groups are not meant to become operational but rather to be the intermediaries and enablers for the dialogue process and the coordination of resource sharing.

The coordination of sub-unit related networks in the region should be complemented by the coordination within WCC. That means that the resource sharing system should bring together the various WCC funding instruments as listed under point II. It should be flexible enough to incorporate the different types of funding set out under point IV. Some of its crucial functions should be to strengthen the link between programme assistance and transfer of funds, to promote the pooling of resources and to encourage the interaction between sub-units. It should also indicate the relation between the overall funding of the WCC itself and its role in resource sharing through the activities of sub-units.

## **VI. The new system**

### **1. BASIS**

The basis of the new system is the process of ecumenical dialogue and consultation. In this process, the theological basis, the underlying principles and the problems of resource sharing will be discussed, the issues of mission, interchurch aid, service and development as well as the priorities, criteria and procedures. The priority is at the national and local levels. Intra-regional and inter-regional dialogue offer other dimensions of sharing and deepening the sense of solidarity. Consultation at the global level has less priority, unless it is a church-to-church dialogue on basic issues rather than funding. An illus-



tration of the purpose of the dialogue and consultation process is the statement on development aid which was made some years ago by the Mekane Yesus Church in Ethiopia.

Sharing of human resources and non-material resources is also essential, e.g. exchange of personnel, experiences, joint study and action, training, etc.

The implementation of the process of dialogue and of other forms of sharing should be initiated jointly by partners such as national councils, networks, regional councils and the WCC.

## 2. FUNCTIONS

The main functions of the new system are:

- a) to provide an adequate forum for dialogue and consultation about the sharing of all available resources and to promote forms of sharing of non-material resources; to be open in its various aspects to network groups and encourage the interaction of such groups with churches and ecumenical bodies;
- b) to give tangible expression to the priorities as reflected in priority projects and to seek guaranteed funding of such projects through undesignated income;
- c) to promote programmes of a composite nature: country programmes, consortia, networks, Christian councils, other programmes which require a specific consultative process; and to seek funding of such programmes through block grants and multilateral forms of cooperation;
- d) to offer to the churches the services of a listing of needs and projects for which they solicit interchurch aid.

## 3. INSTRUMENTS

The instruments of the new system are:

- a) an annual resource sharing book reflecting the priorities which determine WCC's work as a whole;
- b) a listing service appearing several times a year and reflecting WCC's intermediary role in the transfer of funds to projects submitted by the churches;
- c) an annual financial reporting on the previous year's flow of funds.

### 3.1 *Resource Sharing Book*

The WCC is to publish annually a resource sharing book comprising:

- projects and funding requirements for ecumenical dialogue and other forms of sharing;

- projects falling under programme assistance and guaranteed funding — priority projects;
- programmes of a composite nature.

The purpose of the publication is to provide a comprehensive instrument for WCC's involvement in resource sharing as a whole. It is therefore suggested that all the programme-related activities of the sub-units be published, it being understood that security considerations will be taken into account where necessary. A statement of the overall WCC budget requirements is also to be included, with a description per sub-unit.

The resource sharing book should not only set out the requests for material and other resources but as much as possible also include the resources that churches and groups have to offer to one another.

Obviously it will take some time before this book becomes the kind of instrument that it is intended to be. As a first step (1983 edition) the projects/programmes will simply be listed per sub-unit with an introduction setting out each screening process. In future, new ways of presentation reflecting the growing interaction between sub-units and networks should be found with the progress of coordination and shared decision-making in the regional groups and within the WCC.

### 3.2 *Listing service*

Another important aspect of the WCC's role in resource sharing is to mobilize the response to a wide range of needs and projects of the churches. For this purpose the creation of a listing service is proposed. It should be a speedy and flexible instrument coming out three to four times a year. While the theological criteria will be the same as for the resource sharing book, the basis for the listing of projects should be national screening in order to enhance the decision-making capacity of national ecumenical bodies. This will require a long-term effort since the prevailing practice is to rely on regional screening. The challenge is to arrive at a meaningful instrument building on trust relationships between partners. The listing service should also become an instrument for all the concerned sub-units of the WCC.

### 3.3 *Financial reporting*

In 1983 it is aimed to produce a first report on 1982 WCC transfers through sub-units. This implies that during the next year the following would be defined: a standard WCC reporting format (and the mechanical requirements to facilitate this), to cover the needs of all sub-units transferring funds, including the definition of its degree of detail, taking account of security sensitivities in some areas.

It would probably be impossible to include such a report in the resource sharing book but the aim should be to produce a report book at the same time.



#### 4. REGIONAL GROUPS

The regional groups will have a central place in giving leadership to the total process of the sharing of resources within the region and between the region and churches in other parts of the world.

The primary role of regional groups will be to promote the ecumenical consultation and dialogue on the priorities and criteria for the sharing of resources in the region. They should not become operational in terms of initiating projects or programmes. The groups should facilitate coordination and transparency, in particular with regard to the use of funds. Another important function is the selection/screening for the WCC resource sharing book and the guidance for the listing service.

The basis for the composition of the regional groups should be 40% church representation, 40% WCC programme representation (sub-units) and 20% representation of "other expressions of ecclesial life" in the region.

The regional groups should be appointed by the WCC after consultation with the regional ecumenical councils. The member churches should have an opportunity to express their opinion and to suggest names. Consultation could be done by way of a joint WCC/regional council letter to the churches or in another appropriate manner, and could differ according to each region. The regional groups should be accountable to the WCC.

New regional groups should be constituted according to the above model in 1983 in all regions except Latin America where such a new group has already begun to function in 1982.

#### 5. SELECTION AND SCREENING

*The procedure for the resource sharing book is:*

- Projects aiming at dialogue and sharing of non-material resources are submitted to the regional groups so as to advise the WCC on selection and funding requirements.
- Each sub-unit/network has its own procedures for the screening of programme-related projects. The projects are shared with the regional group for coordination and interaction.
- Priority projects submitted to CICARWS Area Desks are initiated by churches or groups and endorsed at the national level. The selection of priority projects for guaranteed funding is done by the regional groups up to an agreed annual ceiling per region.
- Programmes of a composite nature have their own consultative procedures. The role of the regional groups is to examine such programmes within the regional context.

*NB:* Since it is a new process this is suggested as a provisional procedure. The different methods for selection and screening should be gradually harmonized.

*The procedure for the listing service* is that projects/programmes are screened at the national level whenever feasible. Where this is not possible they may be submitted with the endorsement of the regional group or another WCC-related network, or directly by the church.

Each regional group should work towards common priorities and criteria for programme-related and guaranteed funding. Each group should also set up guidelines for national screening. In each region a process should be developed for initiating and approving projects between meetings of the regional group. Screening mechanisms should be reviewed annually.

## 6. FUNDING

A pooling of financial resources is necessary in order to:

- a) provide funds to enable the implementation of:
  - the process of ecumenical dialogue and consultation;
  - sharing of non-material resources;
- b) provide guaranteed funding of priority projects.

Block grants and multilateral forms of financing are necessary in order to provide funding of programmes of a composite nature.

The new system requires greater funding and especially the extension of undesignated giving. In order to make it work it needs the commitment from the side of fund-raising churches, agencies and mission boards.

## VII. Implications for WCC

The coordination of funding instruments within the WCC requires that provisions be made to:

- ensure transparency between sub-units so as to avoid duplication and to overcome competitive attitudes;
- make optimal use of available expertise;
- establish common priorities and criteria in view of a coherent WCC policy for resource sharing.

In order to locate the responsibility it is proposed to set up a collegial body (i.e. a Task Force for Resource Sharing) representative of all the concerned sub-units. Such a Task Force should be in charge of all the aspects of the new system: regional groups, coordination within the WCC, resource sharing book, listing service, etc. (see terms of reference, p. 147).



## VIII. Issues for further consideration

1. At the Glion consultation considerable disagreement crystallized in the discussion on the theological basis. In the preparatory document of CICARWS, CWME and CCPD it was stressed that in the ecumenical sharing of resources the churches are the intermediaries. The primary purpose for our action is to equip the local churches to be the servant body of Christ in the situations in which they are called to act. For some this text focused too much on the role of the church and left no room for pluralism of action. In their view it reflected the idea that God is at work in the world only through the church and neglected the dimension of God speaking to the church through the world. The debate revealed a confusion about the nature of the church as the ecclesiological institution and as the ecclesial community. But it was more than a theological controversy. The disagreement was also on how to express the solidarity of Christians in the first world with the struggle of the people in the third world: through national churches and Christian communities or directly?

These tensions were not resolved but the fact that they surfaced confirmed the need for a continuing discussion on these fundamental issues. These belong to the agenda of that "process of ecumenical dialogue and relationships" that was unanimously declared by the consultation to be the cornerstone of the new resource sharing system.

2. In the discussions of the concerned sub-units the following issues were identified:

- the relationships between churches and network groups;
- the problem of bringing together programmatic and regional approaches in one system;
- the problem of programmatic specificity and comprehensiveness;
- bilateralism, confessionalism and multilateral cooperation.

3. The Glion consultation urged that the following concerns be addressed:

### 3.1 *At the regional level*

The creation of an equitable and effective representational process at the regional level.

There is a need for further consultation with the regional ecumenical organizations on the role and function of the regional groups and the relationships between the two. Full consideration should be given to interpreting the process so as to include the ecumenical organization in the region.

### 3.2 *At the global level*

There is a need for some type of consultation among all users of the resource sharing system at the global level. The WCC is asked to consider the form and frequency of such consultation and its purpose with regard to the system as a whole.

### 3.3 *On fund-raising churches and agencies*

To express genuine reciprocity and full commitment to the ecumenical sharing of resources the fund-raising churches and agencies must be challenged to re-examine their basic mandates, priorities, guidelines and procedures in consultation with their partners from the regions. The WCC should take major leadership in issuing this challenge and helping the churches to implement it.

The WCC should take the initiative to call as soon as possible a consultation on the question of public and government funding and co-financing methods.

### **Resource Sharing Task Force: terms of reference**

1. To be responsible for implementing the resource sharing system, in particular with regard to:
  - a) the production of the resource sharing book;
  - b) the operation of the listing service;
  - c) the financial and other forms of reporting;
  - d) the administrative implications of the system.
2. To maintain the relationships with the regional groups on behalf of the WCC, and to submit proposals to the Executive Committee for the mandate, the appointment and the functioning of the regional groups.
3. To promote the process of ecumenical dialogue, relationships and consultation which is the basis of the resource sharing system, and to seek ways in which this process can facilitate the combination of the funding instruments.
4. To coordinate processes concerning resource sharing, including:
  - a) the processing of funding requests addressed to sub-units;
  - b) the consultation between sub-units on such funding requests;
  - c) the coordination with regard to projects and programmes in which sub-units are involved, if necessary in consultation with the regional task forces.



5. To maintain the integrity of the project screening and selection processes in order to ensure consistency with the goals of the sponsoring sub-unit.

6. To further the aim of combining all the funding instruments of the WCC sub-units in the resource sharing system and to monitor the process leading to this goal, beginning with the coordination of these funding instruments. Taking into account the need to preserve the programmatic specificity of each sub-unit, the combination of funding instruments will imply:

- a) common objectives, priorities and criteria, reflecting the task of the WCC as a whole;
- b) joint approaches in the different regions;
- c) procedures for joint decision-making, screening, funding and reporting;
- d) pooling of resources;
- e) one administrative mechanism.

7. To follow up on the issues for further consideration, as mentioned in the report to Central Committee.

8. To report regularly through SEG to the General Secretary and to the Executive Committee and the Central Committee.

Appendix VI

WORLD COUNCIL OF CHURCHES  
1984 PRELIMINARY EXPENSE BUDGET (in Swiss francs)

General Secretariat . . . . .	1,627,111
New York Office . . . . .	190,000
Unit I . . . . .	4,406,940
Unit II . . . . .	15,161,323
Unit III . . . . .	5,571,767
Communication . . . . .	3,196,455
Ecumenical Institute, Bossey . . . . .	2,206,028
Finance . . . . .	<u>250,000</u>
<i>Sub-Total</i> . . . . .	32,609,624
 ./ Internal Transfers . . . . .	 <u>46,000</u>
<i>Sub-Total</i> . . . . .	32,563,624
 General Reserve, Contingencies . . . . .	 <u>150,000</u>
<i>Total</i> . . . . .	<u>32,713,624</u>



## Appendix VII

## 1983 APPROVED BUDGET IN SWISS FRANCS (as modified)

<i>Budget entity</i>	<i>Total approved expense budget</i>	<i>Required transfers from undesignated funds</i>	<i>Required transfers from designated fund balances</i>
General Secretariat . . . . .	1,453,859	1,348,641	
New York Office . . . . .	180,000	180,000	
OICD . . . . .	—	—	
WCC Governing Bodies . . . . .	—	—	
Library . . . . .	—	—	
Faith & Order . . . . .	925,615	672,878	
— CWMC . . . . .	—	—	
CWME . . . . .	2,265,880	—	— 240,380
DFI . . . . .	884,489	436,974	
Church & Society . . . . .	295,295	287,912	
— Energy for My Neighbour . . . . .	—	—	
Unit I — General . . . . .	4,200	4,095	
CICARWS . . . . .	8,830,087	—	— 682,087
Unit II — Service Programme . . . . .	782,231	—	+1,077,106
CCIA . . . . .	1,335,369	—	— 1,069,369
PCR . . . . .	907,750	—	— 315,250
CCPD . . . . .	2,188,840	—	
CMC . . . . .	1,506,426	—	— 250,225

Renewal & Congregational Life . . . . .	531,204	291,138	
Youth . . . . .	508,502	297,432	
Women . . . . .	689,326	—	42,251
Education including Scholarships . . . . .	2,062,030	94,092	142,517
PTE . . . . .	1,676,163	—	92,988
Unit III — General . . . . .	11,000	10,725	
Communication . . . . .	3,074,778	2,064,425	
Ecumenical Institute, Bossey . . . . .	2,103,800	172,800	
Finance . . . . .	194,364	—	
Business Office . . . . .	—	—	
Upkeep . . . . .	—	—	
Mail & Telephone . . . . .	—	—	
Cyclostyle . . . . .	—	—	
Economat . . . . .	—	—	
Personnel Office . . . . .	—	—	
<i>Sub-Total</i> . . . . .	32,411,208	5,861,112	— 1,757,961
General Reserve . . . . .	100,000	100,000	
Assembly Reserve . . . . .	100,000	100,000	
Contingencies . . . . .	50,000	50,000	
<i>Sub-Total</i> . . . . .	32,661,208	6,111,112	— 1,757,961
./. Internal Transfers . . . . .	484,095		
<i>Total</i> . . . . .	32,177,113	6,111,112	— 1,757,961
Undesignated income . . . . .		5,800,000	
Shortfall . . . . .		311,112	



## **Appendix VIII**

### **DOCUMENTS AVAILABLE ON REQUEST\***

#### **Reports of Moderator and General Secretary**

Moderator's report (4.7)

General Secretary's report (4.8)

#### **Sixth Assembly**

Report of the Assembly Worship Committee (5.1)

Report of the Assembly Preparations Committee (5.2.1)

Sixth Assembly Programme (5.2.2)

Second report of the Assembly Preparations Committee (5.3)

#### **General Secretariat**

Report on the Ecumenical Centre Library (4.2)

Report of the Ecumenical Institute, Bossey (4.3)

Communication Department Report (4.5)

Report of the New York Office (4.6)

Report of the Committee on the General Secretariat (4.16 and 4.17)

#### **Unit I**

Report of the Programme Unit on Faith and Witness (1.1)

Mission and Evangelism: an Ecumenical Affirmation (1.2)

Before It's Too Late: Report of a Public Hearing on Nuclear Weapons and Disarmament

Baptism, Eucharist and Ministry

Report of the Committee on Programme Unit I (1.6)

#### **Unit II**

Report of the Programme Unit on Justice and Service (2.1)

JPSS Follow-up: Focus on Political Ethics (2.2)

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\* Numbers in parentheses indicate the number of the Central Committee document.

Report on the WCC Programme on Transnational Corporations (2.3)

Land Rights for Indigenous People (2.4)

The Programme for Disarmament and Against Militarism and the Arms Race (2.5)

Resource Sharing System (2.6)

Report of the Committee on Programme Unit II (2.8)

### **Unit III**

Report of the Programme Unit on Education and Renewal (3.1)

Report of the Committee on Programme Unit III (3.2)





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